

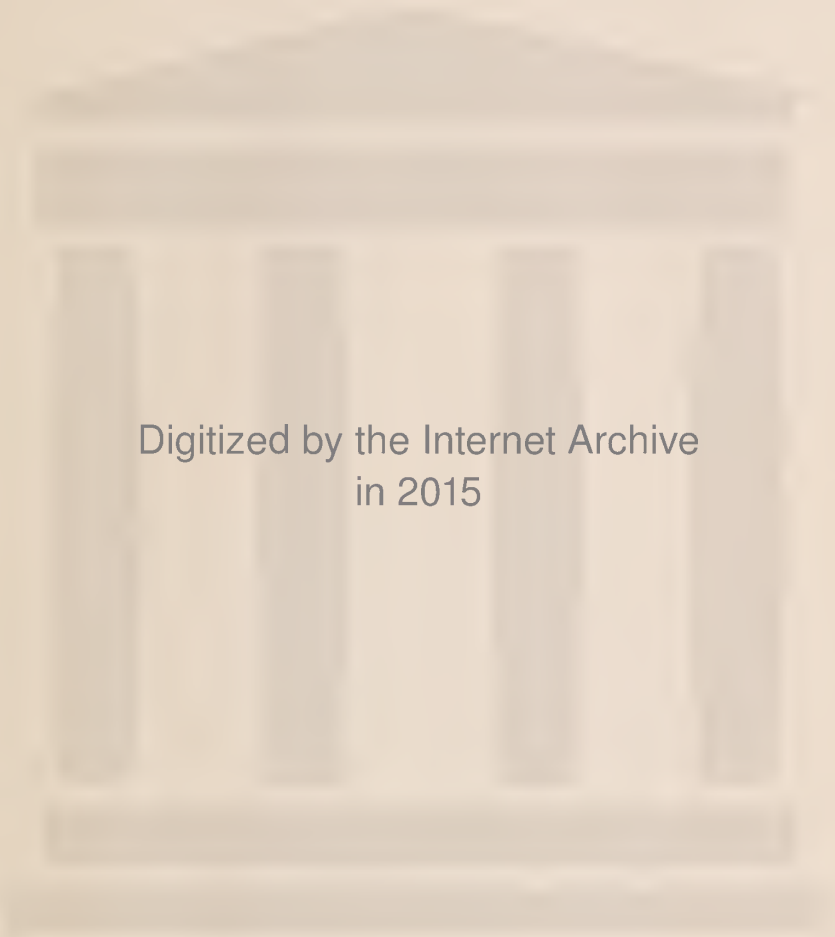


Division 2-7

Section

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The Missionary survey



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AMERICA - A FIELD - A FORCE HOME MISSIONS

REV. S. L. MORRIS, D. D., EDITOR,
HURT BUILDING, ATLANTA, GA.

MISS ELEANORA A. BERRY, LITERARY EDITOR

Our November Topic:

Christian Americanization, Our National Ideals and Mission

THE CALL FOR HOME MISSION WEEK.

FOR several years the Home Missions Council, which includes in its membership thirty-five different home mission bodies, representing twenty-three denominations; and the Council of Women for Home Missions, including in its membership, as constituent and corresponding boards, seventeen home mission organizations of women, have designated a week in November, known as Home Mission Week, and have issued various kinds of helps for its observance. This year the week falls between November 17th and 24th, including two Sundays. The theme of the week particularly fits the year: 'Christian Americanization; Our National Ideals and Mission.'

"Home Mission Week is a time of uniting thought, sympathy, speech and prayers upon the task of the Christian Church in America of making America Christian. Nearly all denominations join: indeed all, save a few which, because of the Church

calendar, or special conditions, cannot use exactly the same days.

"The theme is not new; but it does fit the new conditions. It relates to the uniting of the American people under Christian standards. It seeks to quicken the Church and all her members in revitalizing the spirit of Jesus amongst men, with special reference to the strangers who have come amongst us, and have been but partially assimilated in our American life, or have been left altogether untouched by the Christian spirit, which is at the foundation of our democracy.

"This war is a war of ideals, even more than it is a war of armies, and of material resources. Our Christian ideals must be kept regnant; they must spread among the people. We are recognizing that we must be homogeneous in spirit, however unlike we may be in race, and attainments, and occupations."

ALFRED WILLIAMS ANTHONY,
Executive Secretary for the Home Missions Council.

THE MEXICAN CHURCH, AUSTIN, TEXAS.

REV. W. R. MINTER.

WHETHER invented Home Mission Week did a good day's work. That church which has never become experimentally acquainted with Home Mission Week has missed a good thing.

Part of the offerings during this week,

(Continued on page 645)

this year, so the Assembly's Home Missions Committee has generously and we believe wisely decided, will go to assist the Mexican Presbyterian Church of Austin, Tex., in its effort to buy a lot and build a house of worship.

CHURCH AND COUNTRY

HOME MISSION WEEK—NOVEMBER 17-24, 1918

THEME: Christian Americanization—Our National Ideals and Mission



MEXICAN CHURCH AT EL PASO, TEXAS

"Home Mission Week is a time of uniting thought, sympathy, speech and prayers upon the task of the Christian Church in America of making America Christian."

URGED BY THE ASSEMBLY

The General Assembly at Durant recommended: "That the observance of Home Mission Week, November 17-24, be urged upon all the congregations, and that the attention of all our people be specially called at that time to the need for a larger equipment for Home Mission Work, and that the time be used as an opportunity for voluntary offerings for such equipment, and that such churches as do not use the Every-Member-Canvass be urged to present the claims of the Assembly's Home Missions in June and November."

THINGS ACCOMPLISHED BY HOME MISSION WEEK

Church for Mexicans, El Paso, Texas.

Church for Mexicans, San Antonio, Texas.

Church for Cubans, Tampa, Fla.

Oklahoma Presbyterian College equipment, Durant, Oklahoma.

Oklahoma Presbyterian College, Hotchkin Hall.

Mountains Missions—Improvements for schools, dormitories and teachers' homes.

Not one of these splendid achievements would have been possible without the special offering of this observance.

SPECIFIC NEEDS THIS YEAR

Building for our Mexican Church, Austin, Tex.....	\$ 5,000
Equipment and improvement for the Italian Mission, En-sley, Ala.....	5,000
Manse for Rev. E. Hotchkin, Indian Missionary.....	1,500
	\$11,500

METHOD OF ATTAINMENT.

By special offerings in the Churches.
By Self-Denial Gifts of God's People.

**SLOGAN: Christian America—
The Lasting Liberty Bond**



HOTCHKIN HALL, O. P. C.



Mexican Church, Austin, Texas. Rev. R. D. Campbell at right. Would this impress people who are used to magnificent cathedrals?

In order to increase the pleasure of all prospective givers, and we trust also the amount of their gifts, we are giving some facts about this struggling work.

THE PAST.

During the eleven years of its existence, our Austin Mexican work has had neither a church building nor a resident minister. We have been able in the past to rent only ill-suited, inconveniently located buildings, and have irregular services of visiting ministers, yet many hundreds have heard the gospel and a church with a present membership of more than fifty members exist. A Sabbath school has been maintained, and one of its pupils is now preaching the gospel, as a licentiate of good promise. Yet, compared to what it might have been, the work has been distinctly discouraging. Without building or resident minister, the wonder is that it survives.

THE PRESENT.

Rev. R. D. Campbell has just moved to Austin to be the pastor of the Mexican church, having been sent by the Texas-Mexican Presbytery. This is a most important advance. Thus one of the two greatest needs is supplied. The other is a building.

There were last year over 700 Mexican children of school age, indicating a Mexican population of 2,500 to 3,500. The estimated Mexican population in this county outside of city limits is 5,000, giving a total of about 8,000. Surrounding counties have many thousands within their borders.

Austin, with its 45,000 inhabitants, by virtue of being the State capital, and also because of its location, is a strategic point for work among the Mexicans in Texas. It is a gateway to Central Texas, and through it passes a stream of Mexicans as it flows northward.

The Austin public schools make good provision for the pupils of Mexican nationality, helping to make the city attractive to those who wish to educate their children. Last year one of our Mexican deacons sent his son from a distance, paid his board and tuition, in order, to get these advantages. For several years either the University of Texas or our Theological Seminary has usually had one or more of our Mexican youth in attendance. One of our licentiates is just completing a summer term in the University.

Considering the immense influence of an educated Mexican among his own people, it is important that he be educated under the best possible influences.

An additional item of special importance just now is the fact that negotiations are in progress, looking to the transfer of a local Mexican church of a sister denomination, with all its work, to our Church. This, if consummated, will make more urgent the demand for a permanent and at least a partly adequate building. And unless we wish to waste Brother Campbell's labors and the money which goes to support him, the little rented building just back of a blacksmith's shop in an inaccessible location cannot longer be used. We believe our Church, through the Atlanta committee, will gladly respond with its offerings on Home Mission Week, and help erect this Mexican Church in Austin.

THE FUTURE.

Without this building, this mission has no future. With a church home, the future is very bright. Under God this church will grow and become an evangelistic center to thousands of Christless, patient, plodding souls in the central portion of this great State, and will touch, more and more, with the touch of the gospel, those migrating bands from across the Rio Grande, which pass to and fro through Austin.

The Presbyterian churches of this city

have been largely paying the rent for their Mexican brethren for years, as well as rendering a greater personal service; and they will do a full share now in this advanced task. As pastor of one of those churches, the writer wishes to assure our Church at large that we who live as closest neighbors to these Mexican brethren feel with them the most hearty sympathy and commend them and their cause to others as worthy of their assistance.

Austin, Tex.

ALONG THE BORDER.

DURING recent years about two million Mexicans have crossed the border into the United States. Some have drifted to all parts of the country and can be found working in the fields and on the railroads as far north as Pennsylvania and New York. The great majority, however, have settled close to the border. The country needs them. They cultivate the sugar beets, dig deep in the mines, drive spikes and tamp ties on the railroads, or herd sheep.

These people may be an asset or a menace. It depends upon whether they become *Americans* or remain *Aliens*. An official in charge of naturalization in a large western city said that he could not remember more than twenty Mexicans who had become citizens during his twelve years of service. The treatment the Mexicans have received from their American neighbors has not made them anxious for citizenship. A member of a leading church refused to pay a Mexican a just debt of \$189.67 till an American friend came to the Mexican's help and forced a settlement. Desiring to send some money home to his mother, a Mexican asked an American to help him buy a money order. The man had the order made payable to himself,

and, as the Mexican could not read, he easily defrauded him of the money that was intended for the old mother back home. The Mexican is called a "Greaser" in the United States and treated like a dog. There is constant talk of war against his mother country. Under the circumstances, can we expect him to be anxious to become a citizen?

Seventy-five per cent. of these people from over the border cannot read nor write. They are totally ignorant of the rules of health and sanitation. They spread typhus and tuberculosis. They crowd into wretched quarters, often with other foreigners, where disease spreads like a raging fire. Dr. Gladys Patric, of Los Angeles, reports on a section of the city settled chiefly by Mexicans and Italians. Out of a total of 331 households, 105 were infected with tuberculosis. Seventy-five children were examined, of which number sixty showed tubercular infection; twenty-nine of these being classed as definitely suffering from the disease. Eight of the seventy-five died within the year of the examination, seven of them of tuberculosis. An adequate program of Christian Americanization can wipe out these conditions.—*Home Mission Council.*

A CHRISTIAN SOLDIER.

IN connection with this account of conditions on the border, we should remember that many of our Mexican people are thorough-going Americans and loyal to our country, largely as a result of the

work of the Protestant churches among them.

Some of our readers will recall the account in the May MISSIONARY SURVEY, of Rafeal, a Mexican soldier, and all will grieve

to learn of his death, "killed in action," in France. The following letter was written to Rev. Walter S. Scott, his pastor, by his commanding officer:

"SOMEWHERE IN FRANCE,"

August 19, 1918.

REV. WALTER S. SCOTT, *Taylor, Tex.*:

MY DEAR SIR,—I am grieved to inform you that First-Class Private Rafeal P. Garza has been killed in action. Rafeal was every inch a soldier and a gentleman in all senses of the word. Although a citizen of Mexico, he cast his lot with us. The fact that he was not a citizen of our good old U. S. A. detracts nothing from his record, but rather teaches us that there are many brave and true men in our sister country.

He considered you as one of his best and intimate friends and asked me to write you in the event anything happened to him.

He shall receive a Christian burial and will lie among our comrades "Somewhere in France."

In conclusion I will say that it will indeed be a high compliment should we all be as highly regarded and greatly missed as is Rafeal, when our time comes to hit the long trail, and we stand naked and alone before the great White Throne. May it be our portion to hear from Him who sitteth as the judge supreme, as Rafeal Garza has already heard the welcome words: "Well done, thou good and faithful



RAFEAL P. GARZA

"Killed in Action" in France

servant! Enter thou into the joy of Thy Lord."

With the greatest of sorrow, I am, Sir,

Very sincerely yours,

FIRST-LIEUT. WALDO E. HIKES,

132nd Infantry, Commanding 37 M. M. Platoon.

AMERICANS FROM ITALY AT ENSLEY.

REV. WILLIAM MACDOUGALL.

THE present war has been a means of making us better acquainted with ourselves, and revealing the several nations of the earth to each other. Our Cause is a Common Cause; the success of Belgium and the other Allied Nations is our success. We love our country and our flag, but individualism is sacrificed on the altar of human freedom, and in the spirit of loyalty and patriotism we live and die for others.

One of the dark pages in the present war is the experience of Russia. A strong nation with wonderful possibilities, one day she is a mighty factor in shaking the foundations of autocracy, and on the next, betrayed and duped, she is free, a freedom that brought confusion and disorder and submission to autocracy. Russia could fight for freedom better than she could under-

stand or use her freedom; as we are trained in servitude, so also must we be educated to freedom.

In the dispensation of knowledge God has always used the Church, and we labor in this capacity and to that end in our Ensley Mission. "Ye shall know the truth and the truth shall make you free."

Italy today, a monarchy, is also the champion of democracy, and we have watched with bated breath and throbbing heart while the Prussian forces have been forced back broken and bleeding, and we realize that Italy has achieved a great victory, thereby preserving our liberties and keeping our freedom secure.

In this day of war activities, when each and all are striving to do some service to preserve ourselves by laboring for others, is there a more commendable or patriotic

service than our mission to the Italians? Lighting the torch of liberty in a human soul, and sowing the seed of gospel truth is laying a sure foundation on which the individual can build for time and eternity.

In our mission at Ensley the Italian children come to school and their parents send them. They are seeking light and truth, a great work is being done, and with additional workers and means much more could be accomplished. "The harvest indeed is plenteous, but the laborers are few."

We cannot all serve on the battle front in Europe, or be members of our aggressive forces to make the world free; but is there

a greater or more important work that we can engage in than the education of the immigrants in our midst, breaking to them the bread of life, and teaching them to use and to enjoy the freedom that God purposed they should have?

Our mission in Ensley is to educate and to save; each soul gained is one more link in the chain of human freedom; a loyal citizen won for our Republic, a member of a Commonwealth dedicated to the preservation of the principles of true democracy, whose song is Liberty, whose Father is God.

Birmingham, Ala.

CHRISTIAN AMERICANIZATION AMONG COLORED CHILDREN.

REV. J. H. BOYCE.

OUR Parochial School at Thomasville, Ga., under the supervision of the pastor and his wife, closed its first term the second week in May.

With the many disadvantages under which the work was done, no school-house, or desks, or playground, we feel that we had a very successful term. We used the church building, since it was the only convenient place available.

The enrollment for the term was seventy-eight, most of the children being small, under twelve years old. Some of them made splendid progress in their studies.

They were taught many psalms and the ten commandments. They always enjoyed singing our beautiful gospel songs, and every Friday afternoon they were given valuable instruction in a lecture or story, and the life of Christ was ever before them.

In canvassing for pupils for the school, I found a few children twelve years old who had never attended any school. There were some under the care of their grandparents, and of course the old people were hard to convince that they were depriving the little ones by not giving them a chance to learn; the next thing was that they weren't able to send them, could scarcely get bread to feed them.

Many other parents were anxious that we should teach their children. One poor woman who was partially paralyzed said: "You see my condition. I have no one but these five little children to do anything for me, and they ought to be in school."

Out of the many cases this one impressed or worried me most, so I had a word of prayer with her, and told her to send the children on, that the Lord would provide a

way for them. The next day, with a prayer in my heart, I went to the good white friends of our work and told them of the appalling condition of the boys and girls here in our city, and then I asked if they would help them by paying their tuition for the term. Each lady I asked gladly consented to pay for one child, and one kind lady took two.

I was very much encouraged by the gladness and readiness with which each one responded. God had indeed opened a way for these children of poverty, and I am grateful for the opportunity of being in touch with such great hearts.

We have some here who have labored with our boys and girls for more than fifteen years, teaching them in Sabbath school, hot or cold, rain or shine, Sabbath after Sabbath. If the world had more young men like our Superintendent, Mr. William A. Watt, the war would soon end, and although he is now serving his country, we thank God that, however busy, he does not forget the need of the poor colored people.

Our greatest desire is to carry out the injunction of the Master, not to be served but to serve, so if our service is worth while, thanks be to God and to our good friends who have made it possible for us to reach the unreached.

Yet we are greatly handicapped for the lack of funds for maintenance in the work, so we are praying to God to give us more friends such as we have mentioned to help in the support of his work here among these poor perishing boys and girls in Thomasville, where it is so much needed, as in many other places.

Thomasville, Ga.

ANNUITY BONDS

A SUBSTANTIAL INCOME

*Safe as Liberty Bonds
and Pays Better Dividends*

NO TAXES TO PAY
NO COMMISSIONS
NO EXPENSES OF UPKEEP
NO TROUBLE ABOUT REINVESTMENT
NO LOSSES FROM IDLE PROPERTY
NO SPECULATION OR FLUCTUATION IN VALUES
NO ANXIETY FOR THE FUTURE

Helps Both Yourself and Your Church
Nothing to Do But Cash Your Semi-Annual Checks

Reasons:

- Because** it is an absolutely safe investment.
 - Because** it is the simplest method of making a gift.
 - Because** the interest rate is larger than in the case of most safe investments.
 - Because** you can thus provide a life income for dependent relatives or friends.
 - Because** you will get your income regularly and promptly.
 - Because** of the satisfaction of knowing that your funds will be used after your death in helping establish the Kingdom of God in all the world.
-

Two-Fold Purpose

Send us your Liberty Bonds and we will pay you dividends, and it will assist your country by helping win the war, and it will help your Church in its missionary operations, while at the same time supporting you during your life.

Executive Committee of Home Missions

Presbyterian Church in the United States

1522 Hurt Building, : : : Atlanta, Ga.

WHAT I WANT.

"The bread that giveth strength I want to give;
The water pure that bids the thirsty live;
I want to help the fainting day by day:
I'm sure I shall not pass again this way.

"I want to give the oil of joy for tears,
The faith to conquer cruel doubts and fears,
Beauty for ashes may I give alway:
I'm sure I shall not pass again this way.

"I want to give good measure running o'er,
And into angry hearts I want to pour
The answer soft that turneth wrath away:
I'm sure I shall not pass again this way.

"I want to give to others hope and faith:
I want to do all that the Master saith;
I want to live aright from day to day:
I'm sure I shall not pass again this way."

STILLMAN INSTITUTE BOYS WITH THE COLORS.

REV. N. W. KUYKENDALL.

BORN of a patriotic spirit and from a big heart of love for a needy people, this same patriotism which was instilled by its founder, Dr. Charles A. Stillman, Stillman Institute has always tried to instill in every boy who has come under its influence.

Thus when the call came for true-blooded and loyal Americans to go forth and fight for democracy, our boys were not found wanting. Some twenty-one or more of them answered the call and are today either in the training camps or somewhere in France. One has already laid down his life for his country at the battle front, and perhaps others have done the same.

As we think back over a few years, the names of some of the most faithful ones suggest themselves to us, and with them come many pleasant memories. While we deeply regret the death of Lewis Baker, yet we know that he gladly gave his life for his country. If Neal can shoot the Huns as well as he used to make biscuits for the writer, he never fails to do good work and get a Hun. Garland, Plant, Johnson, Marshall and Cousar can help sing the army to a glorious victory. The Wilkinson and Covington brothers ought to give a good account of themselves when it comes to handling the big guns. The others of the twenty-one will be not one whit behind those who have been named when it comes to doing their part in the fight for a De-

mocracy which they all believe in and are ready to die for.

We are going to miss some of these from our ranks next year, and perhaps others will be called to the service, but we shall always remember their faithfulness while here and know that they will be faithful at the front. A more loyal bunch of patriotic young Americans never went forth under the Stars and Stripes to fight for the right. It has been our privilege to see many of these dedicate their lives to the Master's call and service, and here promise Him that they would go out under Him as their great Captain, to fight wickedness and evil as servants of the cross in the great army of the Lord.

We pray God's richest blessing upon them and hope that the lives of these boys, wherever they may be spent or laid down, may be crowned with the greatest success, and that they may be spared to come back home to us after they have done all that they can to help set the world free from the yoke of barbarism and slavery.

Here's to you, Stillman boys, who have joined that mighty throng;

Your lives to give if need be, in the fight against the wrong.

May you e'er be faithful, to your country ever true,

For Stillman's bravest soldier will be found in each of you.

Tuscaloosa, Ala.

PROGRESS IN A RURAL FIELD.

REV. G. W. GIDEON.

OUR work on this field is progressing nicely. During 1917 we built a new school-house at Homer, on the Rosenwald system, and good work is being done, with an enrollment of 102.

We have also built a new church building and have it near completion, but we are in debt about \$200. The building is about half ceiled, and needs painting and seating.

We have just closed a series of helpful meetings among the churches. The churches were revived and nine converts were added to the three churches, Mt. Zion, Sardis and Mt. Olive.

Sabbath School is held at all three points, winter and summer, and all the schools are

doing good work. We held a Sabbath School convention at Sardis in September.

Because the Presbytery of North and South Carolina is so scattered, it is difficult and very expensive to attend the meetings, but we go whenever possible, and try to keep the work up, if it is impossible to go.

In Mt. Olive church, at Homer, we have a Woman's Auxiliary which is doing a deal of nice work, and we have also an organized young man's class which has proven a help. One of our promising young men who had attended Stillman Institute two years has recently died, and others are in the army, but the work is going on.

Homer, Ga.



Colored School, Homer, Ga. Built by assistance of the Rosenwald Fund.

A MISSION CHURCH A MISSIONARY CHURCH.

REV. J. W. LEE.

OUR work in Baton Rouge has really grown rapidly, and I think if our whole Church knew more of it, there would be great good done.

This work was founded a few years ago by our small church of only a few members, on one side of the city of Baton Rouge. My wife and I went out each Sun-

day afternoon to do mission work, and at the private house where we gathered the children together, it was soon found that we needed room worst of all. Finally we invited the members of the session from the First Presbyterian church, of which that great worker, Dr. T. M. Hunter, is pastor.

When they saw more than fifty children crowded into a little space about ten by twelve, reciting the Child's and Shorter Catechisms almost as fast as one could talk, these gentlemen soon reached the conclusion that this was a work which needed help. The committee went back and reported their findings. A Finance Committee and a Building Committee were appointed at once to take steps to come to our rescue. They raised what money they could and put the building up. On account

of high cost of material they fell short over \$200.

In the meantime the little Westminster church has gone on and has built up a strong mission of this, adding members to the little mother church almost every regular service. She is working on her share of \$85 in the \$3,000,000 campaign, and has made improvements to the amount of \$160 in the last six months. We also sent a delegate to the Negro Women's Conference at Tuscaloosa.

Our little church resembles a real beehive, though it is small and needing means. We could do much more, for there are inviting fields calling, if funds were available. Alexandria, one of the most promising cities in the State, presents a splendid opportunity.

Baton Rouge, La.

HOME MISSION WEEK MATERIAL.

PLANS are now being made for the observance of Home Mission Week, November 17th-24th, and in order to facilitate such arrangements, we give below a list of the supplies available.

For Pastors:

A bulletin, *Christian America*, *The Whole Home Mission Field*, will be sent to every pastor.

For Societies:

The Assembly's Home Missions Committee is prepared to furnish free a denominational program for the occasion, also collection envelopes. Be sure to state in ordering the number of programs and envelopes desired.

The Council of Women for Home Missions has prepared an elaborate program for Women's Missionary Societies. It contains a suggestive program for the Woman's Missionary Society, one for Young Women's Societies in college or church, and one for a Woman's Interdenominational Day of Prayer. All of these are splendid, but call for rather more preparation than the average society can give. Used in connection with the denominational program furnished by the Home Mission Committee, a copy of this program would be very valuable, and some societies may wish to purchase it for general use. Price 5c.

The Council of Women for Home Missions has also issued a Young People's Poster and Program, "Making Americans for

America," which contains many helpful suggestions. Price 5c.

We will be glad to supply, without charge, to Young People's Societies the program, "They Come Bringing Gifts," which was prepared for the Sabbath schools, but is well adapted for society use.

For Sabbath Schools:

We can furnish a splendid program issued by the Home Missions Council and the Council of Women for Home Missions, entitled "They Come Bringing Gifts." Superintendents who have not received a copy of this may have same by writing to the Home Mission office. No charge.

* * * *

In this time of aroused national conscience and consciousness, one of the important features of any religious meeting is the music. "Hymns of Home Missions and Patriotism," published by The Century Company, is a collection of thirty-one splendid hymns. Though it was compiled some years ago, it would seem that some of the hymns must have been written especially for the present time. The price of this little book is 11c, including postage. Every society should have at least one copy.

All of the above named publications may be ordered from Literature Department, 1522 Hurt Building, Atlanta, Ga. In ordering please enclose stamps for any material for which charge is made, in order to save postage.

NEGRO LOYALTY.

AT the great rally which closed the great Red Cross campaign in Nashville, when the \$150,000 asked was secured with over \$30,000 to spare, Governor Rye told of an old negro farmer in West Tennessee, who having saved \$50 from last year's crops, so that he would not have to borrow this year, deliberately went to town and made arrangements with a merchant to supply him on credit as heretofore and offered the whole \$50 to the Red Cross Committee. What white man has stood ready to make such a sacrifice?

At the same meeting, held in the great

Ryman Auditorium, which was crowded to overflowing, the group of negro workers sat on the platform with the white workers, and it was found that they, from their poverty, had contributed about \$2,500 of the \$180,000. One of the most stirring speeches of the occasion was made by Isaac Fisher, director-general of the negro workers, and no address was received with more enthusiastic sympathy. That was because it throbbed and rang with loyalty. "We have not much of money," said the speaker, "but we are as rich as any in devotion."—*The Presbyterian Advance.* S. C. R.

CAN YOU TELL?

What is the real meaning of the Home Mission Week theme?

What three missions for immigrants have been equipped by means of Home Mission Week offerings?

Why is it vitally important that Mexicans who are educated shall receive their education under Christian influences?

What is one reason why Mexicans are not especially anxious for American citizenship?

Why is Christian education especially important for our immigrant Americans?

What is one splendid investment for Christian people to make?

Which of our missionary institutions has

already furnished a gold star on our missionary service flag?

How did some Christian women help a family of very poor colored children?

Which of our colored churches has a Woman's Auxillary?

How have one colored church and its pastor justified the mission funds expended in its support?

What supplies are available for Home Mission Week?

When did American people have a food ration comparable to that of the Armenians and Syrians since the war?

SENIOR HOME MISSION PROGRAM FOR NOVEMBER, 1918.

Prepared by Miss Eleanora Andrews Berry.

1. Hymn—Our Country for the World!
2. Scripture Reading—Ephesians 2:11-22.
3. Prayer—That our Missionary Societies may become means of Christian Americanization, and that the members may interpret Christianity and Americanism to their foreign neighbors.
4. Some Reasons for Christian Americanization.
5. Reading—"What I Want."
6. Hymn—Lord! While for All Mankind We Pray.
7. Home Missions in the Service.
8. Reports from our Colored Churches.
9. Americanization in Boston.
10. Prayer—That Christian Americans may realize their responsibility to all

classes needing help in our midst; and that the spirit of Christianity may so permeate all classes that the poor may no longer be antagonized because of social and industrial wrongs.

11. Hymn—God Bless Our Native Land.

Notes:

1, 6, and 11 are from "Hymns of Home Missions and Patriotism," price 11c, including postage.

4. See articles in this number, also Program for Woman's Missionary Society, for Home Mission Week, 5c.

7, 8, and 9, articles in this issue.

Order hymn book and program from Literature Department, 1522 Hurt Building, Atlanta, Ga.



WHAT IS A THANK OFFERING?

Is it when you pay a debt?
 No, you haven't got it yet.
 You're just *honest* when you pay
 What you've owed for many a day.
 But when all your debts are paid,
 When God's share a tenth you've made
 And you say, "I've surely done
 All He asks of any one"—

Then you think of things you've had—
 Lots of things to make you glad,
 And you think, and think and say:
 "What can I for *blessings* pay?"
 Gen'rous giving you'll conclude
 Is the rule for gratitude,
 And when such love-gifts you bring,
That's a real Thank-Offering! L. A. S.

THE DOLLS OF BRAZIL.

BY REV. H. P. MIDKIFF, Castro, Parana, Brazil.

DING! ding! ding! dong! dong! dong!
 I heard the big church bell in the
 San Paulo cathedral say. I hurried
 up the street and found before me a big
 crowd of men, women and children around
 the door of this Roman Catholic church.
 When I got closer I saw a lot of boys and
 girls, big and little, the girls all dressed
 in white and the boys with long white
 waists, making two long lines down the
 street. I thought it might be a big wed-
 ding or the funeral of some noted man.
 But what do you suppose it was? Nothing
 but a dolly going out for a little ride!

It was standing on a large platform cov-
 ered with white cloth and decorated with
 golden and silver tinsel, and was carried
 by four big girls. Other girls and boys
 carried large banners ahead of the doll,
 and behind it priests were arranging the
 grown-ups in long lines that they, too,
 might follow the procession. Everyone was
 very, very sober, more so than you are
 during the sermon of a Sunday.

What do you suppose this dolly was,
 and why was it having a ride, and why
 did everyone look so sober? The dolly
 was an image, called Saint Paul, and in-
 stead of praying to God as Jesus has taught
 us to do, these people prayed to this image
 and thought it would please it to take it
 for an airing.

One often sees these ignorant people car-
 rying images around. If there is much
 sickness, they carry a certain "saint"
 around and pray it to cure the people. Or
 if the weather is very dry and they need
 rain, another dolly is taken out and asked
 to send the needed rain. And not one of
 these images can do more for the people
 than your dolls at home can—which is noth-
 ing.

Shall we not try to send into this ig-
 norant land missionaries who will teach
 the people and give them the joy that
 comes to all who truly worship one God as
 Jesus taught us to believe in him?—*Over
 Sea and Land.*

ON A FAZENDA.

I WISH you could all see the Brazilian coffee plantations in October, when they are in full bloom, for it is a wonderful sight. The trees are white, and the air is filled with perfume. Two days later the ground is covered with the white-flow-ers, which grow dark and wither. Then coarse yellow seeds come on the trees close to the wood.

A coffee farm is called a fazenda. A fazenda is very handsome in May, when the berries have turned a deep red. They look like big rubies gleaming against the green leaves. When fully ripe the berries are almost black. Coffee plants are started in the nursery and are not put out in the open fields until they are a year old. They begin to bear fruit about two years later and continue for twenty-five to thirty years, sometimes fifty. By that time the trees and the soil are both used up. A coffee tree is at its best when it is from five to ten years of age.

It is not good for coffee trees to get too much sunshine, and for this reason bananas, oranges, guavas and other plants are grown in the same fields. Coffee bushes are not allowed, as a rule, to grow much higher than a man's head, in order that the crop may be more easily picked. If allowed to have its own way, a coffee tree would grow from twenty to thirty feet high, fourteen to eighteen feet being the usual height. The coffee tree is a graceful, slender bush, free of leaves for some distance from the ground. The leaves are dark green, very much like holly leaves.

Around the two seeds in each berry is a sweet pulp, which is good to eat. These seeds, when properly dried, form what we call coffee. Coffee has been grown in Brazil only since 1754. Since that time money has not been spared in gathering seeds from every known country where coffee grows. These have been planted in Brazil in order to find out which is best for that climate and soil. The berries differ considerably in color and size.

When the coffee harvest is ready to pick, all other work on the farm ceases, for every one is needed to help with the harvest. Cloths are placed under the trees before shaking them. After gathering, the berries are put in great cement trays and exposed to the sun. Men rake the berries into piles, turning them over from time to time, so that the sun will reach them on all sides. The pulp is removed, and they are washed, dried again, hulled by machinery, sorted by machinery, then sacked, ready for storage or shipment to all parts of the world.

More of the coffee is shipped from Santos than from any other port in the world, and because this is true it is called the "coffepot of the world." Santos is in the State of Sao Paulo, and this State has soil so well adapted to coffee that it furnishes one-fourth of the world's supply. It is said that there are on the fazendas of this State seven hundred million coffee trees and that the average yearly production of coffee is ten million sacks.—*Adapted from Lutheran Boys and Girls, by Young Christian Worker.*

LUELLA.

BEGINNING with Maine, and following down the whole Atlantic Coast to Florida, we find the heart of most of our cities made over by the people and children of Southern Europe.

One of the most fascinating Sunday schools in Massachusetts is made up exclusively of Italian children. One warm, sunny Saturday in July, we took eighty-eight of them out to Franklin Park for a picnic.

We were greatly attracted to one little girl. First, because she was so carefully dressed. Her hair was brushed, and brushed,

I think with shoe blacking to make it shine. She had three hair ribbons—one red, one yellow and one green. During the noon hour she told us about coming to Boston, and said, "Onct, you know we did take boarders, and all the time I did wash plates, I did. I nothing else did but did wash plates. I just did wash plates all the time," until we had to make her stop, and afterwards we learned that when she arrived in Boston, a little nine-year-old girl from Southern Italy, her people put her to work in a large city boarding-house where she scrubbed and washed dishes

sometimes ten hours a day. She did not know many English words and was trying to describe the everlasting way the dishes came into the dish-water, and the only way she could do it was to say it over and over again, and not leave any space between the plates. When we asked her if she was washing dishes now, she said, "Oh, no. The missionary doesn't let me," and she seemed to be so surprised that we did not know it was the Italian missionary in the Italian quarter that had

told her people all about the public school and the Sunday School, and the good things that had come into that home since.

At the end of her first year in Sunday School the children were asked for sentence prayers, and she prayed the following: "Oh, Lord, make Luella a good girl. Luella doesn't want to be a good girl, Luella doesn't mean to be a good girl. Lord, help Luella not to fool you any more."—*From "Nine Missionary Stories," Issued by the Home Missions' Council.*

JUNIOR FOREIGN MISSION PROGRAM FOR NOVEMBER, 1918.

Arranged by Miss Margaret McNeilly.

Topic—Brazil.

Song—Selected.
Prayer of Thanksgiving.
Scripture Reading—Acrostic.

Our Thank-Offering.

Of all that Thou shalt give me I will surely
give the tenth unto Thee.
Unto whomsoever much is given, of him
much shall be required.
Render unto God the things that are God's.

The earth is the Lord's and the fulness
thereof.

Honor the Lord with thy substance.
And unto Him shall be given the gold of
Sheba.

Nations shall come and worship before him.
Kings of the earth shall praise him.

O give thanks unto the Lord.
Freely ye have received, freely give,
For God loveth a cheerful giver.
Every good gift is from above.
Remember the words of the Lord Jesus,
It is more blessed to give than to receive.
No good thing will he withhold from him
that walketh uprightly.

Give unto the Lord the glory due unto His
name, bring an offering and come into
His courts.

Roll Call—Answer with a verse of Scripture
of Thanksgiving.

Minutes.

Business.

Collection Song.

Offering.

Recitation—What is a Thank-Offering?

Dolls of Brazil.

On a Fazenda.

Song—Work for the Night is Coming.

Close with the Lord's Prayer in concert.

SUGGESTIONS.

Have the Acrostic written on the black-board and the children read the verses in concert; or distribute the verses before the meeting and have each child learn and recite his or her verse.

Make this a Thanksgiving meeting. One of the children might tell the story of the first Thanksgiving. Let each child tell of something for which he is especially thankful.

Review the children on the work of our Brazil mission, and also facts about Brazil.

THANKSGIVING AND A LITTLE DARK-SKINNED AMERICAN.

NOVEMBER, you know, is a month of good things. We have Thanksgiving and Home Mission Week, both in one month. Years ago in celebrating Thanksgiving, people used to put five grains of corn at each plate, because the year before the first Thanksgiving in Plymouth colony food was very scarce, and the allowance for each person was gradually reduced until it became five grains of corn. Just think of it! And yet perhaps this year some children, and big folks too, will be unhappy because they can't have as much

cake and pie for Thanksgiving dinner as they usually do.

Then, after the dinner was eaten, they used to take the five grains, and every one present would tell five things for which he was especially thankful. And it seems to me, comparing our lot with that of those early starving settlers, we would have to stretch the grains a long ways to make them go around, even in war times. Don't you think so?

So Thanksgiving is one of the good things in November, and Home Mission Week is

another. We have such a hard sounding subject to study about this year, in Home Mission Week, Christian Americanization, our National Ideals and Mission. But after all it isn't nearly so hard as it sounds. It means that the American people must not be satisfied until every person in the United States, white or black, red or yellow, is a Christian and a loyal citizen of America. You know just about the surest way to make anyone a loyal American is to make him to know Christ and become a member of Christ's kingdom. One way we can do this is to reach the children and get them into Sunday school, and be sure they all go to school where they will learn to read and write and can find out what our country stands for, and why the American nation was founded.

There are no children who need to learn these things any more than the little colored children. Do you know that all around us there are thousands and thousands of little negro boys and girls who are growing up without ever going to Sunday school; or if they go, usually there is no one there who is fitted to teach them. Many of them do not go to the public schools because there is no school near them. Then, too, because the Christian people of America have been forgetting to see that the little black children, did go to school and did learn about Christ. Now there are not enough good teachers for their schools, and so if the children do go, often they don't learn much.

Our little black doll goes to the parochial school which is taught by one of the colored ministers of our Church. He went to Stillman Institute, the school in Alabama for training negro ministers and teachers, so this little boy not only has a teacher who can teach him to read and write, but every day at school he is taught about Christ and about what he must do to serve Him. Perhaps when he gets to be a big boy or a man he may go to Stillman institute to study, and may be a minister to his own people. At any rate, he is learning now to be a good American and can always be counted upon to serve his country well.

I think we shall have to use one of our



His ancestors were immigrants, but not voluntary ones.

grains of corn in being thankful that Christian Americans are at last realizing that we owe a duty to these little black neighbors of ours, and are trying to help them, as we feel sure Christ expects us to do. Really we could use up all our grains of corn in things to be thankful for, just about these dark-skinned Americans!

AT THANKSGIVING TIME.

And when the grain is gathered in
And stored the farmer's barn within—
When nuts are ripe and fruits are bright,
To give us all delight—

We keep a "Day of Thanks" and praise
Our Father who, through all our days,
Gives sun and wind, soft rains that fall,
And home, and love and all.

—*Kindergarten Review.*

JUNIOR HOME MISSION PROGRAM FOR NOVEMBER, 1918.

Prepared by Miss Eleanora Andrews Berry.

THANKSGIVING AND HOME MISSIONS.

1. Hymn—Revive Us Again.
2. Prayer—That all may realize America's debt of thanksgiving to God for His many mercies, and may give Him renewed service and loyalty.
3. A Psalm of Thanksgiving, Psalm 136.
4. Roll Call—A National Experience Meeting.
5. Five Home Mission Grains of Corn.
 - (a) Mexicans and Rafeal.
 - (b) Italy and Luella.
 - (c) Stillman Institute and her boys in the service.
 - (d) Three Negro Pastors.
 - (e) Home Mission Week.
6. Prayer—That we may so teach and serve all classes needing help that each and every person may become a loyal Christian American, helping to interpret Christ to his fellow-countrymen, and to show them what America must mean to the world.
7. Hymn—Count Your Blessings.

Notes:

Make the meeting as personal and as practical as possible. It should be informal, and the children should be drawn out and urged to give their opinions.

4. Explain that the 136th Psalm is a prayer of thanksgiving for God's blessings upon Israel, and ask each child to tell some way in which God has helped or blessed our country, for which we should be especially grateful.

5. Tell the story of the five grains of corn, as outlined in the story in the Junior Department, "Thanksgiving and a Little Dark-Skinned American." Then show how these races can do much for our country, and are really gifts from God whom we are to lead to Christ. Have one child take one race, for instance, and give out assignments in advance, so time will be given for a little study. Show how Home Missions is responsible for developing Rafeal and Luella, the men from Stillman and the Negro Pastors. Also show how Home Mission Week has been a blessing to our Church.

COMPARATIVE STATEMENT—FOREIGN MISSION RECEIPTS

Receipts applicable to regular appropriation— September		1918	1917
Churches		\$ 19,966 82	\$ 12,033 81
Sunday schools		346 22	439 65
Sunday schools—Brazil			9 91
Sunday schools—Africa		71 00	770 68
Sunday schools—China		558 86	
Societies		4,534 51	4,780 09
Societies—Africa		5 00	2 00
Societies—China		25 00	
Societies—C. E. Missionaries		177 20	151 01
Miscellaneous donations		1,990 50	3,523 40
Miscellaneous donations—C. E. Missionaries			2 50
		\$ 27,675 11	\$ 21,713 05
Legacies		322 46	125 00
		\$ 27,997 57	\$ 21,838 05
For six months, April 1 to September 30, 1918—			
Churches		\$170,179 58	\$101,274 62
Churches—Africa		5 00	27 65
Sunday schools		3,670 91	4,151 65
Sunday schools—Brazil			205 88
Sunday schools—C. E. Missionaries			5 00
Sunday schools—Africa		376 35	10,605 66
Sunday schools—China		11,042 84	
Societies		30,812 10	27,953 50
Societies—Brazil			5 00
Societies—C. E. Missionaries		878 26	1,032 20
Societies—Africa		39 25	140 25
Societies—China		54 61	
Miscellaneous donations		19,206 64	15,758 22
Miscellaneous donations—Africa		5 00	53 50
Miscellaneous donations—C. E. Missionaries		11 95	29 60
Miscellaneous donations—China		25 00	
		\$236,307 49	\$161,242 73
Legacies		2,150 56	2,375 99
		\$238,458 05	\$163,618 72
Initial appropriation for year ending March 31, 1919			\$556,851 18
Net additional appropriation to September 30, 1918			82,293 09
			\$639,144 27
Deficit March 31, 1918			128,131 27
Amount needed for year (at this date)			\$767,275 54
Amount received for objects outside the budget			\$ 15,049 66

EDWIN F. WILLIS, Treasurer.

Nashville, Tenn., September 30, 1918.

FOREIGN MISSIONS

REV. S. H. CHESTER, D. D., EDITOR, BOX 153, NASHVILLE, TENN.

MONTHLY TOPIC—BRAZIL.

ONE of the most interesting features of the Montreat Missionary Conference held in August was the "questionnaire" of Latin America, in which it was brought out that the policy of the present national administration toward Mexico and Latin America generally has resulted in an almost revolutionary change in the relations of the two Americas. The apprehension that we had ulterior designs in a political way against Latin American countries, and especially against Mexico, had produced in the minds of nearly all Latin American people a feeling of hostility towards our country which greatly interfered with our missionary work. The prejudices of the people were so bitter that it was extremely difficult to secure a hearing from them for any message that we might wish to bring to them. In some instances the efforts of our missionaries to open up Protestant work were followed by riots and by violent persecution of those who made open profession of conversion to Protestantism.

At the present time it is only in remote and inaccessible parts of the country that this state of things exists. Wherever there is sufficient intelligence for people to know what is going on in the world, they have become convinced that North America is the friend of South America, and the newspaper press of South America is now filled with expressions of friendliness towards this country, and especially of appreciation and admiration of our President and his policies. All this, of course, greatly simplifies the problem of access to the people with the gospel message.

One of the most interesting addresses delivered at the Montreat Conference was that of our veteran missionary from North Brazil, Rev. George W. Butler, who began his ministry in the city of Pernambuco and in the country around that city thirty-eight years ago. He related many thrill-

ing experiences of his earlier missionary life. One of these was his interview with a famous leader of a band of assassins who had terrorized the whole country for many years, and whom the civil and military authorities of two States had tried for a long time in vain to arrest. This man had never heard the gospel of Christ until he heard it from our missionaries, and when he heard it he accepted it and became an humble follower of Christ.

On another occasion a professional assassin made an attempt on Dr. Butler's life, aiming a blow at him with a huge knife, which would inevitably have been fatal if the blow had not been received by a native minister who was walking by his side, and who interposed his own body for Dr. Butler's protection. The knife went to the heart of the native minister.

Northern Brazil is one of our greatest and most needy fields. The number of people for whom we are responsible in that field is estimated at about four millions. Brazil itself comprises territorially about one-half of South America, and what is known as Northern Brazil comprises about two-thirds of this territory.

Two-thirds of Northern Brazil is covered with virgin forests through which wander native tribes who have never heard the name of Christ. There are seven States which have no resident missionary. If China had the same proportion of missionaries it would have only one-half the number it now has.

In this great field we have only four ordained missionary workers. We have four single women workers and four married women. Our force has received no substantial increase for many years, and nearly all of our men are nearing the time of life when they will be entitled to go on the retired list. There is the most urgent need of several new recruits, and if the work in that field as described in

this number of THE SURVEY should appeal to any of our young men qualified for the work, the Executive Committee would be glad to hear from them and would send them out at the earliest possible date.

Our Girls' School at Pernambuco has done a work from the beginning that has commanded the confidence of the very best people. We were greatly rejoiced at the Montreat Conference to learn that some unknown friend had contributed \$20,000 for providing this school with the building and equipment which it has been needing for so long.

In spite of the meagerness of our force the work in North Brazil has been very successful. There are seventeen organized churches and about seventy places where regular services are held, and these churches have a communing membership of about 2,500. They are reported as contributing about \$10,500 for the support of their own work during the past year.

We quote the following paragraph from a letter of Dr. W. E. Browning, Educational Secretary for the Committee on Co-

operation in Latin America, concerning our educational work in Southern Brazil:

"Among the many institutions that merit special notice because of their quiet unobtrusive influence for vital Christianity is the Institute Evangelico, located in the City of Lavras. A visit to this school and a day spent in the company of its teachers and students would convince the most skeptical of the immense value of such institutions in the formation of Christian character and the invigoration of the surrounding community."

The appreciation of this school by the Government of the State of Minas is shown by a grant of \$5,000 for the Agricultural Department of the school, secured through the influence of Dr. Alvaro, the Federal Congressman from that district.

The most outstanding feature in the school has always been the strong evangelical tone which has pervaded it, in consequence of which a large proportion of its students each year have been gathered into the church, and a number of them have gone to the Theological Seminary at Campinas.

SOWING AND REAPING IN EAST BRAZIL.

AS a message of cheer from the front, I will give the readers of THE SURVEY a very brief account of the last two Sundays that I spent away from Lavras, busy in evangelistic work. The duties of the school work had kept me close at home for some time, and it was refreshing to get into close touch with another phase of the work.

The first of the two Sundays—the seventh of the month—I spent at Campo Bello, a railroad town, three hours' run from Lavras. An earnest, devoted elder of the Nepomuceno church moved to the neighborhood of Campo Bello a few years ago and bought a farm. This is the young man of whom Dr. Chester said, when he visited Lavras fifteen years ago, that he had never seen a man who seemed to be fuller of the "joy of the gospel." He continues to make that same impression on all who come in contact with him. He once said, referring to his constantly talking about the gospel, "It is my only theme."

As soon as our Sr. Francisco had settled on his farm he began to hold services in his home on Sunday, to which he invited his neighbors. A year ago he moved into the town nearby; but he continues to hold services weekly—generally in town, but occasionally on the farm. On the re-

cent Sunday spent in Campo Bello I received into the church on profession of faith the firstfruits of our devoted brother's work. Two earnest, wide-awake young farmers with the wife of one of them enlisted in the army of the Lord. I say they are the "firstfruits," because there are a number of others who are only awaiting a suitable occasion to take the same step. These young men belong to the independent farmer class who are in easy circumstances.

The readers will be interested to know that the baby boy of one of the men was baptized with the name of "Wilson." On the same day I saw another baby boy in the same town who bears the honored name of our great President.

I came home from Campo Bello rejoicing in the privilege of a part in that work. A week later I went to a nearer town, an hour's run from home. I went to help one of our professors get married. He is one of our boys, graduated in 1916, and the bride is one of our girls, graduated the same year or the year before. A number of our former pupils—boys and girls—live in that town and in the country around, and I was delighted to see so many of them at the night service, which was held in the hotel.

During the day three persons—a wealthy young planter, married to a Christian girl, and two young women expressed their desire to make profession of their faith. My heart was greatly cheered, and I was anew impressed with the need of multiplying the number of workers in the field. In both of these towns there are bright prospects of building up self-supporting churches, but where are the workers to lead the forces? In both of these towns we should have

rented halls or small church buildings instead of holding services in private homes, hotels or moving-picture halls. O that we could multiply with sufficient rapidity the number of workers to supply the needs! O that we had the funds necessary to give the work the enlargement called for! How long, O Lord?

SAM. R. GAMMON.

Lavras, July 18, 1918.

A NEW FIELD IN EAST BRAZIL.

BY REV. R. D. DAFFIN.

FOR nearly a year we have been in this new field in the State of Minas.

The field is a large one and so far I have not even been able to travel over it. This will give you some idea of the need of workers here in Brazil, as in this case, which is a typical one, there are ten large towns and one preacher.

At the home station we have had more success than we anticipated, and recently at mission meeting here five people were

On March 31st we dedicated a new church in this field at a place called "Matto Grasso de Battataes." Mr. Hardie was with us and preached for us good, strong evangelical sermons during three days. This is the only church building so far in this field, and in the other places I preach in rented halls or in private houses. But with all our lack of equipment we believe that there is more joy in this kind of



Rev. and Mrs. R. D. Daffin. Rev. Alva Hardie. Rev. Gaston Boyle.

admitted into the church. Of course this caused lots of comment, and a priest in a neighboring town, who is also an editor, has taken upon himself the work of keeping the Romanists staunch and true to the old superstitions. So it is possible that we will have a public discussion here. At least he has been invited to come over and prove what he has been writing about Protestantism. Those fellows do not like to debate before the public, the Protestants like nothing better, when order is guaranteed as it is here.

We have a good Sunday school here—in fact, the school is much larger than the church membership.

work than in any other. If the ministers there don't believe this, just come out here and try it.

We came on here from the dedication to hold our mission meeting, and found both Mr. Boyle and Mr. J. P. Smith here awaiting us.

The enclosed photograph lacks the faces of both father and son. I think that from now on we ought to have a group photo at each meeting, so that the good people there can see how few of us there are out here. The lady in the picture is Mrs. Daffin.

Sao Sebastiao do Paraíso, Estado de Minas Geraes.

THE WORK IN NORTH BRAZIL.

REV. GEO. W. BUTLER.

Dear Doctor:

YOU ask me for a letter on Brazil missions. Writing from Roanoke reminds me that just thirty-six years ago, December next, I went to Baltimore and was examined as to soundness in evangelical doctrine by our first Secretary of Foreign Missions, that genial old retired missionary from the west coast of Africa. So little skilled was our Executive Committee of those days in its affairs that I went to Northern Brazil as a medical worker and did not know for six months what salary I was to have. I did not ask and no one told me. The ignor-



Rev. and Mrs. H. S. Allyn, of Lavras, Brazil.

ance of things in those days that possessed me, and the troubles I must have given my poor young wife, whom I married a year later, the Lord only can pardon and cover. Let me attest right here that the missionary's wife is the genuine heroine in all that deeply mysterious and pathetic world that unfolds around the missionary and his wife—those babes in the woods.

When I arrived at Pernambuco I found Dr. Smith, my first man hero, worshipping with and preaching to a small congregation of mostly blacks in the third story of a small building, presumably because convenient, but really so as not to be stoned. Dr. Smith, Dr. Edward Lane and Mr. John Boyle left their mantles to others and to your humble servant. Not intending to slight any of our splendid

band of men and women who have fallen or who may be living yet, I will say that with all that we all have done and suffered—and we have done and suffered much—we haven't more than touched the surface. 15,000 believers saved out 22,000,000 of people is not much.

Let us call up to memory that miracle of the paralytic, "Borne of Four." Fit symbol of what we are doing in Brazil. Four friends pressing forward with the helpless fellow, to put him down at Jesus' feet. The preacher, the school teacher, the doctor and the social reformer. Which does the best work? Why, the missionary preacher, of course. Evangelical schools are fine, medical missions are fine, the Y. M. C. A. is fine, but the *most God-like and evangelical and fruitful* is the direct, intensive preaching of the word. Let our church and the missionaries get back to this powerful weapon. Let church leaders get us back to this prime fact—by prayer to the Almighty God to get us back to the constant, intelligent, intensive preaching of the word. That was first on my mind.

Now, another: Lately the Church of Rome is reviving somewhat in North Brazil. A law has just been passed by a priest-ridden Governor that at midday the public school teacher shall stop classes for an hour and have all the children attend a mass said by a priest appointed for that end. That's direct contradiction of our constitution and a slap in the face to every Protestant child in attendance at a public school. No help for it. Down to prayer. Let's get a prayer-drive on, brethren! Once at Maranhãos we had trouble with a circus owner. We had chosen for our church the only site in a square where there was no Catholic church with clanging bells to annoy us. Our meetings were progressing. A circus owner set up his tent right behind our building and wanted to catch our people after church at night. He argued with me to have me change our hour and let him commence sooner. I told him Sunday was God's day and I could not change the hour. He commenced and we were greatly annoyed and hindered. I prayed once or twice like this: "Oh Lord God, this is thy house, this thy day, the Sabbath, and our neighbor has set up his circus at our very door and he is hindering the witness we give of Jesus Christ. Stop it, oh Lord, for Jesus' sake. Amen." The

circus never performed after that and he never was able to take down the poles nor the tent-cloth; but it stood there and flopped and flopped and rattled to the glory of God, and there are witnesses still living who will testify to the fact. Prayer to God to raise up a liberal Governor is the only outlook.

From Southern Brazil I understand that they want competent men for another industrial school. A recent flattering offer has been made to Dr. Gammon by the State of Rio Grande do Norte, for which there is no provision of men or means.

In the North Brazil mission field there are two cities of more than 200,000 people, and a missionary is sorely needed in each. The American missionary is the only efficient man for such a post.

Lastly: Great friendliness for the United States.

Wherever a field is properly cultivated there are converts offering for baptism at every communion.

No field in the world can beat it.

A beautiful sonorous language.

A civilized friendly people.

Our next-door neighbors.

Brazil is called in missionary parlance, "Neglected Continent."



Rev. Pasqual Pitta and wife, Donna Oditte.
He is one of the evangelists of our
East Brazil Mission.

Our allies in war.

A delightful way to know God.

Joy to the full in the Holy Ghost.

These are some of the reasons for help.

Roanoke, Va., Sept. 9, 1913.

SENHOR CAETANO VIDAL DOS SANTOS.

MRS. GEO. W. BUTLER.

I AM sending you a picture of Senhor Caetano Vidal dos Santos, the man who made it possible for the gospel to enter Canhotinho. He was a poor uneducated boy, who never knew the care of a father or the tender caress of a mother, and grew to manhood as a gambler.

Twenty-two years ago Dr. Butler began the work of opening up the interior of the State of Pernambuco to the gospel. He began at Garanhuns, the terminus of the railroad. His intention from the first was to evangelize every town of importance along that line. After getting a foothold in Garanhuns he decided to send Sr. Vera Cruz, a native worker to Canhotinho, the next town of importance. He did not know that the men of this town, with Sr. Caetano as leader, had sworn never to let one of the "new sect" enter there.

One day while in his coffee field Sr. Caetano heard a great noise at the railroad station, and asking the cause of it was told that a man of the "next sect" had come in on the train from Garanhuns, and that the people were stoning him. "Well, let me run and throw my stone, too," he said, and picking up a big one, ran with all his might. Surely God must have met him in the way, for he told me

afterwards that when he reached the station and saw an elderly man sitting with an open book in his hands, just waiting patiently for what would happen, his heart seemed to burst with pity, and walking up to Senhor Vera Cruz, he said, "Get up and come with me." He answered, "Do you represent the authority of this place?" "No, I represent nothing," and poor Senhor Vera Cruz, thinking that nothing but violence awaited him, said in his heart, "Lord, is it today?" He got up and Senhor Caetano led him through the town and up the hill to his home. A great crowd followed with stones in their hands and knives in their pockets, waiting to see what was to be done. As soon as Senhor Caetano reached the gates that led into his sitio, he pushed Senhor Vera Cruz inside, shut them, and facing the crowd with his back to the gates, said, "Men, this man is my guest, and I shall defend him as long as I have strength, and behind me are my dogs, and behind my dogs are my guns."

When the crowd had dispersed he took Sr. Vera Cruz into his house and asked what he was there for and what he really came to do. He said he came to preach the gospel, the good news of salvation.

Sr. Caetano told him if that was what he wanted to do, he could begin at once, and preach as long as he wanted to.

Well, he did preach, and people believed. When Dr. Butler went down a month later, there was a friend's house open to him



Sr. Caetano Vidal Dos Santos, the man who made it possible for the gospel to enter Canhotinho.

and a little nucleus of believers ready to receive him.

And what of Sr. Caetano?

Two years after he was received into the church with his wife and children, and for twenty years he has been a staunch defender of the gospel and a most loyal and helpful friend to the missionary. It was he who went with me in search of Dr. Butler when the telegram came that in trying to assassinate him, they had killed his friend. We were afraid to take anyone with us, for we did not know friend from foe. That midnight ride through the virgin forest of Brazil was a test of both courage and friendship.

And what of him now?

He is a wealthy sugar planter. His two sons, brought up in the gospel, are well-to-do merchants in the place, with Christian wives and lovely homes. His three step-sons, also Christian men, who have located in a little town near Canhotinho, are the wealthiest men in the community, and so influential that they have been able to change the market day from Sunday to Monday. Two of them have married wives of education, who stand for all that is good and uplifting, and whose houses are open for public worship.

Some years ago Sr. Caetano's friends nominated him for Mayor. One of the Congressmen called him to the capital and told him that being a Protestant would defeat him, and he must leave the "new sect." He replied that if his religion defeated him he would take his defeat gracefully, and he did.

The gospel has wrought many miracles in Canhotinho, but none greater than in the life of Senhor Caetano Vidal dos Santos.

IDOLATRY IN BRAZIL.

MRS. G. W. BUTLER.

RECENTLY we have heard a great deal about tolerance in the matter of religion, broader Christian principles and the necessity of union; and I have frequently been asked why Protestant missionaries should be sent to Brazil.

It is too broad a subject for a short article, and I am going to give you my experience of just one week passed in the city of Recife, the capital of Pernambuco, and you can soon find out for yourself some of the things that Protestant missionaries are *protecting*.

We protest against a system that has produced a nation that is 85 per cent. illiterate and 84 per cent. illegitimate.

We do not and cannot accept idolatry; and the excuse given that pictures of saints and images of wood are *reverenced*, not *worshipped*, is a distinction without a difference, especially to the people with whom we come in contact.

You cannot visit any of the large cities of Brazil without witnessing one of the many processions where images of the saints, Jesus and the Virgin are carried about the streets. The one I saw in this week of which I spoke was called "Jesus of the Martyrs."

I was in a street car with my husband and son when we saw this procession approaching. They left the car at once, stepped into a store and got out on another street. If they had stayed they would have been obliged to take off their hats in reverence to the image or been killed by the mob.

Nothing was required of me, and I was glad to stay and get into the very heart of it. Fifty thousand people, five hundred Friars, two hundred little girls dressed as angels and two military bands followed that image.

The image itself was made of wood a little over six feet tall, rudely carved and

miserably painted, but wearing a velvet cloak embroidered in gold. The cloak was a present from one of the richest families in Recife, and twenty years ago, when it was given, cost \$7,000. Since then the family has given a rich jewel every year to ornament the cloak, and last year they gave a gold chain three yards long and as thick as a man's thumb.

It stood on a platform covered with flowers and carried by men of the different brotherhoods, and, as it approached, men, women and children went down on their knees before it.

I saw some women with arms outstretched as if in a very agony of prayer, and others running with all their might to throw flowers and gifts at its feet.

The image was so insecure that with every movement of the bearers it tottered like a drunken man, and I felt that they had insulted my Lord.

That same day there were notices in all the daily papers of the coronation of "Our Lady of Carmo." It was to be a civic as well as a religious rite. The Governor and all his staff, the military commander and all city officials were required to attend.

For three months all the daily papers had been calling on the women to contribute jewels to her crown, and I saw three thousand little girls, each with a tiny box in her hand, taking an offering to the church of Carmo, where the image is kept. I quote from the "Journal do Recife": "The people of Recife, on account of the great love they have for the Virgin of Carmo, amidst the greatest raptures of joy and sublimest manifestations of Christian democracy, in 1908 proclaimed her the exalted *protectress* of the city. The happy moment has arrived for our giving her an eloquent testimony of our gratitude and a proof of how much we love her. If she is the queen of our hearts, it is fitting that her much desired coronation have a happy issue. Each one should contribute in proof

of love some worthy jewel in honor of our beloved Virgin."

Is this *idolatry*, or not?

That same week we had the "Festa de Sao Jose," and I have translated a very small part of an article that the church had printed in the daily papers—an official document to the people of Recife.

"Indulgence is granted for seven years for every time this prayer is said by order of Leo XIII, 15th of August, 1889.

"Oh! Glorious Saint Joseph, we come to you in our tribulation, and after having implored the help of your most holy consort, we beg you to give us your protection. By the love which you had for the Immaculate Virgin, mother of God, by the paternal love with which you surrounded the child Jesus, we beseech you to help us enter into the inheritance which Jesus Christ acquired by blood, and that you enable us by *your power* to get help in all our necessities, etc., etc."

I have kept these papers and shall be glad to show them to any one who knows Portuguese or Spanish.

The very day I left Brazil, and the last day of this famous week, another significant article signed by sixteen priests appeared, warning the people against the Y. M. C. A., and in almost every store there was this placard in big letters: "All good Catholics are warned to have nothing to do with the Y. M. C. A. It is a *Protestant* institution and its one aim—propaganda." Brazil is an *ally*. Recife is a city of wealth and culture, and for more than two years all allied nations have been filled with wonder of and gratitude for the magnificent work of the Y. M. C. A.

How did they dare do it? Don't you think it is time that somebody was protesting, and if all these things can happen in one week in one city of Brazil, isn't there work, not only for our thirty-five missionaries, but for one hundred and thirty-five?

Goldsboro, Sept. 11, 1918.

CATHOLICISM IN BRAZIL AND BUDDHISM IN CHINA.

BY MISS MARGARET DOUGLAS.

WHEN I went to Brazil five years ago I made a resolution that I would send an article to THE SURVEY once a year, but on my return to the States last spring I found on counting that I had written only four times; so here is my fifth, and my subject is something that has impressed me very much in recent conversations in Montreat with missionaries from China.

Did you know that Catholicism in Brazil and Buddhism in China are almost the same religion? Let me show you some parts of similarity.

Both are idolatrous. Buddha's temples are filled with idols, so are Rome's churches. Before these they kneel and pray, and converted Catholics tell me that their prayers never went beyond the image. Not only this, but they carry them into their



Mary of the Conception, the patron saint of Pernambuco.

homes also. The first thing to be seen on entering the home of a devotee of Buddha is a picture of his god. So every Catholic home in Brazil has its sanctuary—a small room or part of a room set aside for the images of Mary, Christ and the Saints, and also pictures of them. These are bought in the stores and sent to the priest to be blessed, then they are holy. If one cannot afford to have an elaborate sanctuary, he can at least have a table set aside for these things, or perhaps only one picture on the wall.

Not satisfied with this indoor worship, Buddha's followers must be reminded to worship him all outdoors too. You come upon his shrine on the hillsides and under the trees. So on the highest point of the suburbs of the city of Pernambuco, commanding the most beautiful view of the surrounding country, stands an enormous image of Mary of the Conception, the patron saint of the State. There she is supposed to watch over, guard and protect the city.

Both honor their images by taking them from churches and carrying them through the streets in great processions; people go in great throngs to see these images pass;

hours before the time for the procession there is scarcely standing room in the streets.

It is a significant fact that the heathen always multiplies his gods. None that he has satisfies, so he is always inventing another. The Buddhist has the god of wind, water, wealth, the kitchen and many others; so the Catholic scarcely knows himself how many saints are all ready to hear his prayers and give him help. Buddha's most powerful god is a woman, Kwanyon, as Mary is the Queen of Heaven, and is considered more merciful even than Christ. Even Mary is duplicated, there being one to represent almost every human need. Among many others there are Mary of Hope, Mary of Love, Mary of Good Health, Mary of Wealth, Mary of Nazareth. A different image represents each one of these. If the request is not received from one it is sought from another.

They both make bargains with their god, promising him that if he will give the thing desired, they will do something special in his honor, such as make a pilgrimage, or do some special act of charity. A little Buddhist boy, in recompense for being



Izanna Mello, Sephora Oliveira and Aurora Hansen, graduates of the Girls' School, Pernambuco, Brazil, November, 1917.

restored to health, was always known as "Little Priest," and dressed as one till he has reached a certain age. An image of Christ was presented with a purple plush cape for the same service in a Catholic home.

Both by their beads count their prayers, whose only merit is in the number of times they are said.

Both have monasteries and nunneries for their men and women, and one with as good reputation as the other.

The Buddhist offers food to his images. The Catholic does not offer food, but decorates them with flowers, ribbons, and burns candles in their honor.

As the hour of death approaches the Buddhist is dressed and made ready for the voyage. The Catholic has a lighted candle placed in his hand to lighten the way for him.

But neither one nor the other gives the slightest hope of salvation. And it is left for those living to spend time and money on having the priests to pray for the release of the departed soul from purgatory. Every daily paper in Pernambuco comes out with a long list of notifications of masses that are to be said for the repose of the dead, and all friends and relatives invited to attend.



The "Highland Fling," given by Miss Kilgore's Class at Commencement, Girls' School, Pernambuco.

And yet these people who have a religion so like the Chinese are not a people with strange and curious customs in manners and dress and language, but our own American people, who live near us and who in these days feel nearer to us than ever before.

Pernambuco, Brazil.

A PROTESTANT UNIVERSITY FOR BRAZIL.

THE program for advancement in Latin America is moving on apace. As one result of the Panama Congress in 1916, plans are on foot for the establishment of a Protestant University for the great Portuguese-speaking republic of Brazil. In this great and growing country 74 per cent. are illiterate. In the United States there are five times as many schools and nearly ten times as many pupils in proportion to the population as has Brazil.

In the less progressive States the equipment is very primitive, the number of schools very inadequate, and the methods crude. Pupils study aloud, the idea being that the more noise they make the better work they are doing. In the more advanced States there are signs of progress.

The modern methods and ideals are being introduced into Brazilian schools, but the higher educational institutions are bound up with ancient theories. Their influence is materialistic and atheistic. If for no other reason than to serve the 60,000 Protestants in Brazil, or, including foreigners, a Protestant community of 500,000 people, there should be a university to provide them with opportunity for a Christian education. Many other Brazilians also, who are not Protestants, recognize the superiority and strength of Protestant ideals and

character, and desire to send their sons to Protestant institutions. The great difficulty in the past has been to prevent the dissipating of the Protestant atmosphere in mission schools by the attendance of too many from Roman Catholic homes.

Another reason for the urgency of this call is the increasing need for Protestant Christian leaders in all professional spheres—churches, schools, law and medicine especially. If the Protestant Church is to grow and be strengthened, there must be leaders properly trained under the right auspices. The establishment of truly Christian schools of higher learning, equipped with professors capable of teaching the best in religion and science, and every practical branch, would bring incalculable blessing to the youth of Brazil, and through them to the whole continent.

The Protestant schools of Brazil today include eighty primary, thirty or more intermediate, seventeen secondary, or high schools, and seven professional schools or faculties, training in agriculture, pharmacy, dentistry, commerce, engineering and theology. These schools have about 4,000 students and 150 teachers, but are very inadequate for the present needs. There should be schools or faculties of medicine, law and pedagogy. There is in Brazil a

University Federation movement among Protestants. This has been in existence for five years, and includes a large part of the evangelical churches and missions. This movement cannot fail to exercise a profound influence on Protestant education in Brazil, and in fact on the whole national system of public instruction.

There is a marked friendliness of officials and influential classes toward the evangelical educational institutions. Such mission enterprises as Mackenzie College have exerted a wide influence. The spirit of co-

operation is increasing, and the new friendliness of North and South America will also help to promote an institution founded and conducted on a modern evangelical basis. The fact that the Y. M. C. A. at Rio de Janeiro has recently raised \$100,000 for a new building is one indication of the desire of intelligent Brazilians to co-operate with evangelical Christian enterprises. The sum of \$1,000,000 is asked to establish and strengthen professional schools united in a University Federation.—*Missionary Review*.

SUNDAY SCHOOL KINDERGARTEN TRAINING IN SOUTH AMERICA.

THE children of South America are coming into their own. Rev. George P. Howard, Sunday School Secretary for South America, reports a remarkable Sunday School Workers' Conference held recently in Buenos Ayres. It was a stormy day, but that evening nearly 200 Sunday school teachers, superintendents and pastors gathered together. They had an address on the work of the superintendent, and after that a demonstration of a model kindergarten class with the use of a sand-table. This demonstration was in charge of Miss Hardynia Norville, representative of the World's Christian Temperance Union in these countries. Miss Norville is an expert kindergartner and is taking a great interest in developing and strengthening this phase of the Sunday school work. She has secured the consent of her board that she give part of her time to kindergarten work. She has established a model kin-

dergarten in one of the mission schools and has planned to admit as teacher students a number of young girls from the different churches who will get this splendid training, watching and helping Miss Norville with her kindergarten. This is going to mean much for the future of the work. Before long, in this way, they shall have a number of fairly well-trained teachers for their Beginners classes. As a result of this workers conference, she arranged to meet the teachers of all Beginners classes on Friday afternoon to prepare the lesson for the next Sunday. This will probably prove a permanent arrangement and possibly spread to the teachers of other grades. Gradually South American teachers are coming to see the advantages of getting together to work out their problems, under the guidance of Mr. Howard, who is a Sunday school enthusiast and a great leader.

THE BIBLE IN BRAZIL.

MR. W. C. K. TORRE, of the British and Foreign Bible Society, has recently published "Impressions of Brazil" which makes encouraging reading. He gives details concerning the interest which the Scriptures have awakened among men of station in the country. In 1861, when Dr. Kalley, a pioneer evangelist, settled in Rio, he was mobbed by raving crowds shouting "*Biblia! Biblia!*" "*Biblia* means simply Bible, but it has long been used in Brazil as expressing all that is hateful and contemptible." Today not only is Dr. Kalley's church prospering, with a membership of four hundred and with about fifteen congregations in and around Rio linked to it, but the Bible has become a book of deepest interest to some of Brazil's best. Dr. Paranagua, an ex-deputy and former Governor of a State, is at work getting

gospel literature into the hands of members of Congress, many of whom not only receive it, but request to be supplied with more. A former President of the Republic is a Bible reader. Two Governors of States have been influenced by the Bible so much that they are seeking to rule in righteousness. When Dr. Rodrigues, the editor of the leading daily in Rio de Janeiro, retired from his editorship, in order, as he publicly announced, to have the time and quiet he needed, to write a work on the Bible, he disposed of his art collections and sent two thousand volumes from his private library to the National Library. He is writing for the educated classes and has collected a vast amount of Biblical information. His point of view is evangelical. He finds redemption running through the whole Bible.

We have called attention in the past to the orphanages of Dr. de Casiro in Rio. When the Brazilian statesman, Ruy Barbosa, the idol of the nation, returned from the Argentine, where he had been on an embassy, he turned over to this evangelical orphanage the whole sum granted to him by the Government for his services.

"I attended a Sunday afternoon service for the poor here," writes Mr. Torre, "and found the hall packed and a large number outside at the doors and windows. Dr. Castro presided and Commendator Januzzi, one of Rio's well-known men, preached the

gospel to the people. During the service there was a stir as a man, small of stature, very quietly walked in and took a seat which someone vacated for him. It was none other than Ruy Barbosa, Brazil's great statesman. At the close of the service he wrote the following in the visitors' book: 'One of the happiest moments of my life was that in which I happened to become acquainted with this institution. May God prosper and advance it and cover with blessings those to whose benevolence its initiative is due!'"—*Record of Christian Work.*

PERSONALIA.

THE S. S. Monteagie, which left Shanghai August 3d, has arrived, and among the passengers were Mr. H. W. McCutchan and his sister, Miss Mada, and Miss Lillian Wells, of China, and Miss Meta L. Biggar, of Korea. We extend to these friends a cordial greeting home, and hope they will enjoy their furlough.

A letter from Rev. Alva Hardie informs us that Rev. James P. Smith has been elected by the Board of Trustees of the Campinas Theological Seminary to succeed his father in the Chair of Theology. We regret to lose him from the evangelistic work, but we recognize that his sphere of influence will be greatly enlarged in the work of the Seminary. In that work he will be able to multiply himself manyfold in the young men who will go out into all parts of Brazil, having received the impress of his vigorous personality. Mr. Smith's post-office address will be changed from Ytu to Campinas.

In a letter from Dr. L. Nelson Bell, written from Tsing Kiang Pu, China, on July 18th, he has this to say about the work of the hospitals of that place:

"Things out here are moving along in the usual routine, although the hospital has had more this spring than ever before, and at present there are about twice the number of patients there was last year. I attribute this to the fact that the confidence of the people in the foreigners is increasing very rapidly, certainly along medical lines. This hospital is not going to begin to hold the patients another year, let alone the near future. Please remember this if you should come in contact with some good friends that may want to take some shares in medical work out here. When Dr. Woods gets back we are going to make things

hum in this part of our little world, God permitting."

We were sorry not to have been able to print the accompanying picture of Miss Lumpkin in our Japan number. She sailed for San Francisco on August 20th. We had not received word of her safe arrival at the time of this writing, but we would have heard before this if she had met with any accident by the way. She has our most cordial good wishes for her good health and happiness during another term of service on the field.



Miss Estelle Lumpkin, of Kochi, Japan

THE REUNION OF CHRISTENDOM.

THIS is probably the most talked of subject in the whole range of our present day religious life. It is a fact also that the church-wide impulse toward the reunion of Christendom has come from its foreign mission fields. As the representatives of the various denominations have come face to face with each other and with the problems that have confronted them in Asia and Africa and the Islands of the Sea, they have discovered that the difference between preaching in the simplest or in the most elaborate ecclesiastical vestments, or the difference between calling those who rule in the Church bishops, or presbyters, or stewards, or superintendents, or differences in the view taken by their home churches and expressed in the creeds of those churches, even of important questions of doctrine, are as nothing compared with the difference between Christianity and heathenism. As a result of the reflex influence of this discovery it has come about in the past half century that the attitude of the different Protestant denominations toward each other has changed from one of hostility, and, in many cases, of active beligerency to one of friendship and co-operation.

Will this movement stop at mere co-operation, or will it progress to the point of the actual consolidation of all the churches of Christ in one organized body?

If the latter is what Christ meant when He prayed that His people might all be one, then the movement will not stop short of that goal. It is by no means universally agreed, however, that this is what He meant in that prayer, and there are those who conscientiously believe that the highest form of Church unity that is possible under present human conditions is one which will leave still in existence separate bodies of Christians, divided on lines of nationality, or forms of worship, or minor points of Christian doctrine, but agreeing on the great fundamentals of the faith and working together on a basis of co-operation and of friendly emulation in pushing forward the cause of our common Lord and Master in the world.

Can the acknowledged evil of denominational divisions, or at least of the municipality of them existing today, be removed without the danger of introducing a greater evil in its place? So great is the "Mystery of Godliness" that no one human mind,

even under the fullness of the revelation of it given in the Bible, can comprehend it in all its parts. Because we can only know this mystery in part, and because different men looking at it from different angles have different parts of it presented to them as being of most vital importance, wherever our Protestant freedom of thought exists men will entertain more or less variant views on doctrinal questions, and will express those views as they have been expressed in the different creeds and polities of the Protestant churches.

By suppressing free thought and appointing a body of officials to do the thinking of the people, the Romish Church was able to achieve a partial outward unity. Inside of the one external organization which it built up, confusion and strife have always and everywhere been found. Better the most extreme development of Protestant sectarianism than any external unity accomplished by the methods of the Church of Rome. Nevertheless, all denominational divisions that are not necessary to give proper scope to the unfettered exercise of free thought and free conscience are evil, and ought to be, and we believe under the present impulse in that direction will be done away with in the not distant future.

In this respect the church on the mission field is leading the way. When representatives of the different branches of any one denomination meet on the foreign field they do not, as a rule, perpetuate the minor sub-denominational divisions which exist at home, but organize the results of their work into one church. It is also true that there is an irresistible demand on the part of the church on the mission field that the different denominations that may be represented in it shall come together in some such form of Federal or co-operative union as will convince the outside world that the church is really and spiritually one. And there has been a reflex influence from this movement also on the home church, and great progress is being made, although "there remaineth yet much land to be possessed" towards doing away with the endless duplication and hurtful competition in the churches' work, and the substitution thereof of friendly emulation and co-operation. But in this matter the church at home is still far behind the church on the mission field.

A PSALM OF THE HELPERS.

By HENRY VAN DYKE

The ways of the world are full of haste and turmoil:
I will sing of the tribe of helpers who travel in peace.

He that turneth from the road to rescue another
Turneth toward his goal:
He shall arrive in due time by the footpath of mercy,
God will be his guide.

He that taketh up the burden of the fainting
Lighteneth his own load:
The Almighty will put his arms underneath him,
He shall lean upon the Lord.

He that speaketh comfortable words to mourners
Healeth his own heart:
In his time of grief they will turn to remembrance,
God will use them for balm.

He that careth for the sick and wounded
Watcheth not alone;
There are three in the darkness together,
And the third is the Lord.

Blessed is the way of the helpers:
The companions of the Christ.

A CALL TO UNIVERSAL PRAYER.

In view of the universal demand of the Christian heart for fellowship in expressing its deeper desires to God in an hour of national and world need, and in unison with those who have suggested the setting apart of a brief period of time for such, we, the undersigned, in a measure leaders of our churches by reason of our official positions therein, call upon the people throughout the land to set apart a sacred moment daily at the striking of high noon, in which united prayers shall be offered:

For those who fight and die for us;

For an appreciation of the issues involved in the war;

For strength to finish the task of winning a just peace;

For those who loyally serve and sturdily sacrifice at the home base;

For individual and world-wide cleansing from the sin which leads to war;

For the coming of the Kingdom of Brotherhood and Good Will and God;

For a revival of the faith that there shall be ultimately an end to war and the dawning of the reign of peace.

(Signed)

Eugene R. Hendrix, Bishop Methodist Episcopal Church, South.

J. B. Gambrell, President Southern Baptist Convention.

Edgar DeWitt Jones, President International Convention of Disciples of Christ.

William O. Shepard, Bishop Methodist Episcopal Church.

James I. Vance, Moderator Presbyterian Church, United States.

George W. Coleman, Chairman Northern Baptist Convention War Commission.

Hubert C. Herring, Secretary National Council of Congregational Churches.

William M. Anderson, Moderator United Presbyterian Church.

Alexander C. Garrett, Bishop Episcopal Church.

J. Frank Smith, Moderator Presbyterian Church, United States of America.

BRIGHTENING OUTLOOK FOR MEXICO.

THERE is still a good deal of political disturbance in northwest Mexico, but in other regions there seems to be almost complete quiet.

The missionary work of the Protestant missions in Mexico has gone steadily forward throughout the Mexican revolution. Churches in out-of-the-way places have suffered some material damage and in a few instances congregations have been scattered, due in part to the severe famine which has prevailed in some parts of the country. Fortunately the churches in the larger centers, like Mexico City, Guadalajara, Puebla, Monterrey, Aguascalientes, San Luis Potosi, Tampico, Vera Cruz and Merida, have had earnest native pastors who have guided their churches through the crisis when the revolution was sweeping all before it.

The conviction is general that Mexico is now ready for a great forward movement. Never in all the history of Protestant work in that country have such crowds attended the preaching services. Last year a revival in Mexico City resulted in the professed conversion of nearly 1,000. There is a new eagerness to read Christian literature. And the tragic events of the past seven years may have paved the way for Mexico's spiritual rebirth.

The attitude of the Government toward Protestant missions is distinctly favorable, in spite of the apparent obstacles in the constitution. Some well-informed friends say that the provisions of the constitution

are misunderstood by many and deliberately misinterpreted by others. It has in no case vitally interfered with Protestant work. Missionaries are very scrupulous about observing to the letter its provisions with reference to foreigners taking part in the religious instruction of the people. The real purpose of this legislation has been to eliminate the vast numbers of foreign Roman Catholic priests who have been imported to Mexico since the Catholic Church was disestablished in France and in the Philippine Islands. While American missionaries are not permitted to serve as pastors of churches, many of them remain in Mexico to administer their work, teach in the schools, publish literature and periodicals and aid the native workers in every way possible. They leave it to Mexican pastors to administer the sacraments, preach and conduct formal religious services. This will mean a large development of the native ministry.

The largest regular Sunday congregation in the Republic of Mexico is—at the bull-ring. The next largest, outnumbering the gathering in any church or cathedral, is at the Mexican preaching service in the Methodist church in Calle Gante. There never was a time in Mexico when the gospel seemed to come so near the hearts of the impoverished and distressed people. There are seven hundred children regularly in Methodist Sunday schools in the capital on Sunday mornings.—*Missionary Review*.

ISRAEL'S SPIRITUAL CONDITION.

HERE are proofs of the confusion, the sad and hopelessly chaotic outlook, even of the Jewish leaders. The conviction grows that the war has brought before the Christian Church a very great missionary problem and a supreme opportunity for Jewish missionary work. Even before the war Jewish literature contained many frank and startling admissions about the inroads being made by Christianity into Judaism. We are told that the synagogue has lost its power, that the fate of Jewish orthodoxy is sealed, that the de-Judaizing tendency has gone too far to be stopped.

The war is intensifying all that, and the Jewish press of the day gives evidence of a growing conviction that Jewish destiny is in the balance; it shows that official Judaism and Jewish leaders are conscious of what is at stake and alive to the disintegrating forces let loose by the war on the Jewish world. To quote a Jewish writer: "Jewish education, culture, mental energy

and spiritual expanding, and all that goes to comprise Judaism—these have been battered well nigh to death by the war, and in that has the war hit us Jews above all peoples terribly."

Sir Francis Montefiore, who has been president of the English Zionists since the inception of the movement, remarks that Judaism is a mere question of sect and the present political crisis is more important than Judaism. He confesses that while he was president of the Zionist Association he did not know what it really was.

THE OUTLOOK.

The world has not yet learned any great lesson out of this groaning agony and flood of blood; and suffering and bleeding Israel has not changed. The "Rock of Ages" is still to them a stone of stumbling and a rock of offence. The stubborn, persistent cry still is: "We will not have this Man to reign over us."

But there are unmistakable signs of momentous importance and imminent changes. There is a growing tenderness, sympathetic interest and kindly feeling towards the Jewish people throughout Christendom. The Spirit of God has touched the hearts of many of His children. In many cases prayer circles have been established and at least three new missions have been organized: one in London, England; one at Seattle, and one in Brooklyn. The British societies are making great efforts towards preparing themselves for extensive work amongst the Jews as soon as the war closes. A volume of prayer is now ascending to God on behalf of Israel, the result of which can hardly be over-estimated.

The Jewish people as a whole seem to have given up their usual light-heartedness—the so-called Ghetto humor—and have be-

come a little more serious when speaking of the things of God. The wild cry that filled the Jewish press at the beginning of the war, proving "the failure of Christianity," because Christian nations are warring, has entirely ceased; and instead, the failure of man is now being admitted by them. The open reviling and slandering of the name of Jesus is disappearing, and is entirely gone among the more enlightened. The spirit of honest inquiry and seeking after the truth has not only increased a hundredfold, but it is nothing short of a phenomenon. There has never been a greater demand for the Bible than at the present time. The awakening of the Hebrew Christians to the momentousness of the times and to Israel's great needs, their longings and efforts to be united in a definite testimony, are indeed epoch-making.—*Missionary Review of the World.*

PRESIDENT WILSON'S MESSAGE TO MEXICO.

A REMARKABLE DOCUMENT, FRAUGHT WITH PROPHEMIC SIGNIFICANCE.

PRESIDENT WILSON'S wise Christian statesmanship was never more clearly exemplified than in his statement of June 7th to a party of Mexican newspaper editors in Washington. Addressed directly to the editors, it was meant really for the whole Mexican people and for all of Latin America. Great in its vision and its spirit and notable for its straightforwardness and simplicity, it was an assurance of national friendship that will go far toward disarming all suspicion of this country and cementing a complete and permanent concert of interest and action.

It expresses in a masterly way the essential spirit of missions as applied to international relationships and is a complete explanation of the President's patient and conciliatory attitude toward Mexico under very trying conditions. If any of our American neighbors have hitherto doubted the disinterested sincerity of our friendship, they will have no excuse for longer doing so in the light of this remarkable address.

Nor does the President's address concern only the Americas. It sets the only standard by which permanent world peace may be made possible—the honest application of the Christian spirit of brotherhood and service to international relations. National as well as individual life must be made Christian and organized around the missionary ideal, if the world is to be saved from perpetual lapses into barbarism.

The following quotations give a fair idea of the spirit of the address:

"It has been one of my distresses . . . that the Mexican people did not more thoroughly understand the attitude of the United States toward Mexico. I think I can assure you that that attitude is one of sincere friendship. . . .

"We are the champions of those nations which have not had the military standing which would enable them to compete with the strongest nations in the world, and I look forward with pride to the time . . . when we can give substantial evidence not only that we do not want anything out of this war, but that we would not accept anything out of it; that it is absolutely a case of disinterested action. And if you will watch the attitude of our people you will see that nothing stirs them so deeply as the assurances that this war, so far as we are concerned, is for idealistic objects. . . .

"Some time ago I proposed a sort of Pan-American agreement. . . . I have repeatedly seen an uneasy feeling on the part of representatives of the States of Central and South America that our self-appointed protection might be for our own benefit and our own interests and not for the interests of our neighbors. So I have said: 'Let us have a common guarantee that all of us will sign a declaration of political independence and territorial integrity. Let us agree that if any of us, the United States included, violate the political independence or territorial integrity of any

of the others, all the others will jump on her.' . . .

"Now, that is the kind of agreement that will have to be the foundation of the future life of the nations of the world. The whole family of nations will have to guarantee to each nation that no nation shall violate its political independence or its territorial integrity. That is the basis—the only conceivable basis—for the future peace of the world, and I must admit that I was anxious to have the States of the two con-

tinents of America show the way to the rest of the world as to how to make a basis for peace.

"Peace can come only by trust. If you can once get a situation of trust, then you have got a situation of permanent peace. Therefore every one of us owes it as a patriotic duty to his own country to plant the seeds of trust and of confidence instead of the seeds of suspicion and a variety of interest. . . ."—*The Missionary Voice*.

WHAT ARE YOU SPENDING YOUR MONEY FOR?

DR. E. R. KELLERSBERGER.

DESPAIR came into my brain, and all hope left my face when I saw Cimbela entered the clinic for the first time; he seemed ready to step into the grave; truly had one foot in it. Yes, he was merely a frame surrounding a set of extra long bones; his ribs actually stared one in the face, and seemed to try to break through the skin. His eyes popped out, his abdomen and feet were swollen badly, and his hair was dry and brittle. Blow fairly hard, and he would have dropped before your face. How he walked twelve miles I don't know, but he did it, and for the reason that his people had ousted him as one that was doomed, and, if I can believe his word, they wanted to kill him if he did not get out. We had to take him as a matter of mercy, though I did not have the faith to believe that he would live for a week. He has been here four months now, and the death look has left his face. One day after he had been here for several weeks. I called him in and told him that I did not think he would live, and to go back to his village or to call in his people to see him before he died. However, he refused to die, or rather, God would not let him die. He has lost his faith in idols and charms, and has said repeatedly that if he had not come here he would have been dead long ago. By careful medication, special feeding and by earnest prayer he began to take on a little flesh and new life. Now he does sentry work for my operative cases, and told me the other day, "I am never going back to my village, not even to visit; but I am going to stay with you 'cendelele'" (forever). This surely is a life saved, and we believe also a soul. There are many like him all over this country.

As is usual in this kind of work, the women are more suspicious, and slower to come than the men are; this is especially true in this land where the status of women

is so low. Though many women here are suffering from tumors and other operative diseases, they were much slower to come for operations than the men. But three cases had been on the waiting list for some time, and finally, when the news got out that a big tumor was to be taken out of this woman, our village got very much excited, especially the women. The news soon spread to the adjoining villages. Some of them caught glimpses of the work as it was going on, and when the eighteen-pound tumor, the size of a medium watermelon, lay on the table before them, there was no end of marvel, and excited comment. All day people came to see the "disama" (sickness) that we had taken out. Some women came to take a look at the tumor, and then fled; one time, when there was a crowd present, I picked up the tumor and quickly held it up; in one moment there was nobody near; all had fled. They seem to have a dread fear of everything that is human flesh, though it was not long ago that their forefathers ate it. The relatives and villagers in this woman's village told her that she would never come back alive, but now as I write this woman is entirely well, and the wonder of the village. When the tumor was shown to her at her urgent request, she cried out, "Ndi muntu wa Nzambi" (I am a child of God). The operation on this woman was done with fear and trembling; an abdominal operation is always serious, and when you depend on a clothes' boiler to sterilize your goods, have a native boy who never saw ether until a month before give the anaesthetic, and when all the detailed after care is on your own shoulders, not to mention a dozen other matters, then you can see why we ask for more help and equipment. This woman is one of a thousand that awaits relief from suffering and death.

Luamambo, Africa.

ARE THESE MEN HEROES?

REV. R. D. BEDINGER.

I THINK they are. Perhaps, you will agree with me when you have read their deeds of heroism.

It takes grit as well as grace to be true to the principles of Christianity in the face of bitter, derisive, heathen opposition. Two incidents that fell from the lips of the evangelists during our recent conference reveal the fact that many of them possess those traits characteristic of the true hero.

Seven months ago a delegation from a village in the far outstation district came to Lusambo in search of an evangelist. Melambu and his young wife were sent to this village. A church shed was built and a number of people gathered daily to hear the message. It was different from anything they had ever heard before. It told them that God, their Creator, Whom they knew but served not, actually loved them! They had been taught all their lives that He hated them! Had not the tradition come down through the ages that long ago their ancestors lashed the trees together and mounted to the skies to view their Creator, and that He in anger put forth His hand and dashed them to the earth?

It was a glad message for some of them, but others found it irksome and unpleasant, for it cut across the grain of the most of their customs. Immodest dances must be stopped; the marriage vow must be kept; all fetiches must be discarded; the witch doctor must be consulted no more; the moonlight orgies must cease; obedience, sobriety, morality and righteousness were to be exalted. It was a hard message for the older ones whose minds were steeped in sin, and they prepared to resist it with all their might. A certain week was devoted to the worshipping of their "medicines." During that time no chickens or goats must be allowed to run at will in the village, nor might any woman grind her corn. How would the evangelist meet this situation? On the appointed day Melambu made no effort to tie up his goats, but let them run as usual in the village. The people, angered by his lack of respect for their custom, chased the goats and would have killed them had not the chief interfered. The next day Melambu's wife ground her corn. An infuriated mob gathered around the evangelist's house and demanded, "Why do you wilfully disobey our orders?" Melambu quietly answered, "God's command is greater than yours. These idols which you worship and these sinful customs which you follow cannot save you. Your lives are in the Maker's control; serve Him." His courage and quiet assurance somehow quelled their wrathful spirits and they laid

no violent hand upon him. Do you not think it took the stuff of which heroes are made for a lone man, who himself had once believed these same customs, to stand true to his new colors in the face of an enraged mob?

I think it required even greater heroism for another evangelist to counsel his timid flock to refuse to do the will of the white officer of the State when obedience to him meant disobedience to God and the breaking of the Fourth Commandment.

It happened in this wise: The State tax collector arrived late Saturday in the village where Bombo taught. There was no comfortable house for the white man. So he sent his policemen throughout the village to announce that on the morrow all able-bodied men must go to the forest for poles with which to build a large house. Of course they came to the section where Bombo lived and had erected a church shed. Soon consternation and dismay reigned among the evangelist's group of adherents. The Book from which the evangelist taught them the words and the laws of God forbade them to labor on the Sabbath. Yet, the word of the white man had gone forth. Could they afford to risk his wrath? Might he not burn their houses and take them away in chains? In their perplexity they sought Bombo. His advice was not very comforting to the more timorous. "Go not to the forest on the Lord's day," he counselled, "for God's command is of higher authority than the order of man, though he be white." The Sabbath morn dawned bright and clear. Soon there was a stir among the other sections of the village. The policemen were arousing the men and sending them to the forest. In Bombo's section all was quiet; not a man stirred. The policeman came and began to berate the men, but Bombo stepped forward and said: "Today we worship God and keep His commandments. We will not work this day, but tomorrow we will do our share." The emissary of the white man was furious. "If within an hour all these men are not at the white man's headquarters, we shall come and place all in chains," he threatened. Bombo answered for his little flock: "We will not report today, though you place us in chains and beat us." And they did not report. Strange to say, the dreadful threat was not carried out. All the world, even the degraded savage, admires a hero. But for Bombo's courageous stand there would not have been one man in all that village who would have honored God that day.

Lusambo, Congo Belge, Africa.



Students and Faculty of Hangchow Christian College, 1918. In center President Warren H. Stuart, a graduate of the University of Virginia, and the son of J. L. Stuart, one of the pioneer missionaries of the Church in China.

HANGCHOW CHRISTIAN COLLEGE. AN APPEAL FROM CHINA.

W. REGINALD WHEELER.

THE relations between Hangchow Christian College in China and the Presbyterian Church in the United States are unique. The college, situated at Hangchow on the east coast of China, is the only mission college in which the Church is represented. Its President, Warren H. Stuart, is the son of a pioneer missionary of the Church, Dr. J. L. Stuart, who came to Hangchow over a generation ago. The wife of one of the members of the faculty, Mrs. James M. Wilson, formerly Miss Martha Cecil, of Louisville, Ky., was one of the best-known student leaders in the South. The ideal before the college corresponds closely to that before the Church; it has been carried out in the lives of the graduates, two-thirds of whom are in the service of the Church either as teachers in mission schools or as preachers or Y. M. C. A. secretaries. Every graduate, except two, has been a Christian.

All these facts bring the college into a very close relation with the Church in America and make its character and plans of interest. But when the work of the college is further considered in its larger aspect as a part in the world program before the Allies for international righteousness and good-will; when the vital contri-

bution which educational missions can make to this program is considered; when its place in building up the native Christian Church in China and the need and opportunity in this particular province are made clear—the work of the college becomes one of appealing and vital importance for every member of the Church in America who cares for these realities.

The ideal before the Allies is one of world-righteousness and "mutual trust," established, as President Wilson has put it, "upon the handsome foundation of a mutual respect for right." The work of missions has a peculiarly important part in this program. Dr. Fosdick, in his "Challenge of the Present Crisis" has well said, "We yet shall learn that the best armament of any people is the friendship of the world, won by constructive goodwill. The missionary enterprise is the Christian campaign for international goodwill." It is no small thing that America has won the friendship of China and that China has followed America's example in declaring war on Germany. Much of that friendship can be traced to the work of missionaries. Thus the present Chinese Minister, Dr. Wellington Koo, has expressed it: "Nothing which individual Americans

have done in China has more strongly impressed Chinese minds with the sincerity, the genuineness, the altruism of American friendship for China than this spirit of service and sacrifice so beautifully demonstrated by American missionaries. Chinese and Americans, wherever they meet, can always talk to each other without hidden thoughts and with perfect confidence in the goodwill of each toward the other. There is no suspicion or friction between them. * * * What two countries have done can be accomplished by the world at large."

Those of us who have lived in China know that this friendship between Chinese and Americans is very real. I have heard it expressed on all sides, by officials and by coolies, by students and by merchants. In our schools and colleges we can make even more clear the fact that America is genuine in its friendly purposes towards China. Hangchow Christian College is the only college in Hangchow, a city of 600,000 people, and the only college in the entire province of Chekiang with a population of over 17,000,000. It is the center of American influence and American ideals, and it is the only center of its type in this entire region.

Educational missions in particular have a definite part to play in making the world "safe for democracy." When President Wilson made this statement he did not hold up this ideal for Europe or America alone—it applies to Asia as well. But how can we make Asia "safe for democracy"? What is the fundamental cause of the breakdown in the Russian Republic and the slow progress of the Chinese Republic? Is it not because a democracy and a republican form of government depend upon education, and the peoples of these nations have not as yet adequate means for education?

But the Chinese Government is poor and it has not the means for carrying on institutions of college grade. The majority of such colleges are maintained by American missions. And if they do not continue their support, the result will be disastrous. Not only are most of the larger colleges maintained by foreign funds, but education in China in general is due to the stimulus of Christian missions.

Many of the leaders in the present government in China have been trained in mission schools. Integrity of character is needed fully as much as the new learning, and we believe that Christianity is the only solution for this need. C. P. Wang, formerly Vice-President of the Senate, himself a graduate of a mission college, has paid an eloquent tribute to this work, saying: "In all the political upheavals the people find that those students who, through their touch with the mission schools, have embraced the real spirit of living sacrifice

of Jesus Christ are the ones that can best be trusted." Mr. Wang is himself a native of Chekiang Province; that province has furnished many of the leaders of the nation. According to government reports, there are 6,400 schools of various grades carried on by the government and by private enterprise; the province is third in the entire Republic in its number of students, the total being put at 300,000. There is no government college at present, so Hangchow Christian College is the only institution in the province of higher grade to which these students can turn.

In Chekiang Province the various missions have established 265 lower elementary schools, forty upper elementary schools and fourteen high schools, with a total of nearly 6,000 male pupils. Many of these students do not enter college; but, with such a large number of lower schools as a foundation, the opportunity before such an institution as Hangchow Christian College is obvious. Further, the most general note in all missionary conferences is the need for trained leadership in the native Church, and this must come from our schools and colleges. In the province of Chekiang there are 824 regularly organized places of worship, many of which are calling for fully trained men. As one of the older missionaries in evangelistic work, Rev. F. W. Bible, has put it: "When one turns from this professional religious leadership to the need for Christian leadership, as laymen in the Church, as Christian teachers in government and private schools, as Christian business and professional men in the new life which is awaking in China, it becomes a simple, sober statement of fact to say that the opportunity before Hangchow College for training leaders is such that an exaggerated statement is impossible."

But why present the work and the need of the college before the Southern Church at this time? For the very definite reason that, if the work is to continue, its support and equipment must come from this Church. The college is a union institution, carried on by the Presbyterian Church in the United States and by the Northern Presbyterian Church. Each church is to furnish an equal number of foreign teachers and half of the current expenses. The union was effected in 1910. Since that time various appeals have been made to the Northern Church for equipment and for men, and it has resulted that various individuals have contributed about \$100,000 gold in this time for equipment and plant. Of this sum \$20,000 has been subscribed during the past two years. A total of \$10,000 has been contributed from the South. The work of the college has not been brought before the Southern Church in as pronounced a manner, which accounts for

the difference in the amount of support given. But now there is a very definite need for advance in equipment and, unless the support comes from the South, it seems that it cannot be obtained. This need is to be put before the Church this fall, with the hope that at least \$20,000 can be raised for the work of the college.

The great war has taught that victory depends not only upon the soldiers in the front-line trenches, but also upon the people at home, for whom they are fighting.

Unless the soldiers know they have the loyal, whole-hearted co-operation of their own countrymen, their strongest support is taken from them. The same is true of missionary work and of the relation between the missionaries on the frontier and the people in the homeland. We are your representatives; we cannot carry on the work, unless you send us equipment and ammunition; we look to you with confidence for your support in the work we are trying to do in China for America and for Christ.

A MOUNTAIN OF TEMPLES.

REV. S. K. DODSON.

ABOUT thirty miles northwest of Kwangju and some seven or eight miles from the big tunnel on the railroad that runs to Mekpe, is a rather wonderful mountain called Paik Am San, or "White Boulder Mountain." It is wonderful in its beautiful scenery and because of the number of Buddhist temples sheltered in its coves, there being no less than eight of these within a radius of four or five miles.

It seems to be a characteristic of the people of Korea to conceal the few attractive features of their land in most unattractive settings. It is no doubt a wise provision that keeps her beautiful women sheltered behind high walls; it might have been wise in the past to make the borders of the country as barren and desolate as possible so the invader would not be attracted to its share. But for what reason the approach to a beautiful valley in the mountains in which there are picturesque old temples and often magnificent scenery is made so unattractive, I have yet to learn. The writer had traveled all around this mountain for several years, but knew nothing of its wonder and beauty until recently. In fact, from almost every angle of approach this mountain seems to be just as barren as any other mountain in this part of the country. I have a church at the foot of it, and yet I had been going to that church for three years before I dreamed that there was anything in the mountain worth going to see. One day last fall, while the Korean helper and I were doing individual preaching in the neighborhood of this church, he told me that there was a temple in the mountain nearby and proposed that we go and have a sight see of it. I immediately consented, and so soon we found ourselves in a valley grown up with magnificent trees and with a clear stream of water running down it. On a

slope in an attractive spot was a temple. This is the Buddhist temple in which I found the Bible mentioned before in another article. But this was only one of the many valleys that penetrate this White Boulder Mountain, and six more months were to pass away before I was aware that there were other valleys even more attractive than this one and seven more Buddhist temples in this one mountain.

Again this spring, while I was visiting this church, the helper casually remarked that a very large temple was being built in the mountains nearby and that we could see it by going to the top of a ledge about a half a mile away. I was not very enthusiastic, for I had seen many Buddhist temples and they all looked much the same to me; however, I proposed that we take some tracts and go, thinking we had just as well go out preaching on that road as any. I thought we would only go to the top of the ledge, take a look, and turn off some other way. But no sooner had we reached this than we got a peep into one of the most gorgeously beautiful valleys I have seen in Korea. I no longer had any desire to turn off another way, but proposed that we descend the valley to the sight of the temple. It was one of those balmy days in late April before the heat of summer has come and yet winter's chill has gone. As we passed down the valley there was magnificent scenery on every side. Majestic oaks, solemn cypress, cedar and native pine, a tangled wildwood of underbrush, and winding in and out, here foaming over the stones, or now forming clear, deep pools in which silvery minnows gleamed in the sunlight, brooks of crystal water; interspersed through the forest were wild peach, pear and cherry trees laden with red and white blossoms; along the slopes and even crowning the summit of the crags where be-

lated winter had scarcely gone, the pink azalias blossomed in a riot of gaiety and beauty. The air was laden with the perfumes of spring, and this with the delightful scenes and the lilting songs of the birds would have given buoyancy to the most prosaic.

About a half mile down the valley is a Buddhist nunnery, and a little farther on is the site where the big new temple is being built. The largest trees in the forest are being cut and prepared to go in this temple; I suppose something like a hundred workmen are busy with its erection. I was told that this temple is to be the head of all the Buddhist temples in the eight counties around, that it is to cost Y30,000, Y10,000 of which is supplied from Seoul by the concubines of the old Korean king and the remaining Y20,000 is being collected through the other temples in the eight counties. As I pictured to myself the splendor of this completed building, together with its scores of branch temples scattered over the country, I also thought of the little mud-walled church with its some half-dozen struggling members not two miles away. It seemed very small in comparison, but God has said, "Despise not the day of small things."

Just at the sight of this large temple, another valley of beautiful scenery that extends for miles back in the mountains joins at right angles the one down which we had been coming. I had intended to come only to this spot and return, as it was almost time for lunch. But the scenery was so entrancing that we decided to forego the prosaic pastime and explore the beauties of those new scenes. From the stream that flows through the middle of this valley the ground slopes away for several hundred feet at an upward angle of about forty-five degrees. Here it reaches the bottom of a magnificent rock that extends upward perpendicularly for hundreds of feet. To the bottom of this we made

our way up the steep path. Here we found two small temples, one of which was built in a cave in the rocks. The keeper was very cordial and invited us in. It was a splendid place to rest after our somewhat warm walk up the mountainside. In the cave back of the temple was a spring of cool and refreshing water; at this I did not hesitate to quench my thirst, not being troubled about whether or not there was a rice field full of germs above.

As we stood outside and looked up to the summit of the crags where a white cloud was dashing itself against the summit, I asked the keeper if there was a path up from there to the top of the rocks. He said there was not, and that we would have to go about two miles around to reach it. Forgetting our hunger, we proceeded to do this, enjoying the scenery as we went, and passing two more temples on the way. It took us two hours or more to reach the height, but the magnificent view of the valley below and of the country for miles around was worth the climb. When we had gazed to our hearts' content, we made our way down by a short cut and soon arrived at the church, tired and hungry. The cook had long since given up our coming and so had to prepare dinner over again, wondering to himself all the time how we could be so crazy as to do without dinner just to see a few old temples.

But as I looked about me at the muddy court-yard full of dirty, noisy children, at the mud walls of my own room, and thought of the prosaic hours I must spend in it examining members who had fallen into sin, or perchance preparing a sermon, or having a conference with my helper about the condition of the church, I was not sorry that we had spent in this way those few hours of recreation. May the time come when a great Christian church will adorn these scenes instead of the Buddhist temples.

BRITISH JUSTICE IN PALESTINE.

CONDITIONS in Palestine today are in marvelous contrast with those which prevailed before the British general, Allenby, set up a military administration in Jerusalem. An American resident of that country writes to the Associated Press:

"The removal of the old Ottoman regime which had for its primary object setting one class against another, the complete respect for the feelings and rights of all religious sects, the establishment of really equitable judicial tribunals and the excellent behavior of the British troops have already had a marked effect, not only on

the people of the towns, but also on the wild Bedouin. All through the liberated districts the British authorities have been afforded every possible assistance, and the British methods of dealing with religious questions are in general approved by the various religious communities."

All Christian sects pledged to observe Easter at the holy places with concord, burying ancient strifes. About 4,000 Jews held an open air meeting on the Mount of Olives on April 11th, when British Zionists made addresses.—*Missionary Review*

THINGS KOREAN.

By F. S. MILLER.

1. LIBERTY.

WE were crossing one of the most famous passes in Korea, where in olden times the Governor of South-eastern Korea paused and worshipped the mountain spirits of the boundary of his territory. As we stopped to investigate the historic shrine, one of the coolies, a recent convert, unceremoniously pulled open the decaying doors and stared in. The other coolie said, "Look at him; it is not many moons since he would have drawn them open very quietly, if at all, and would have peeped in with fear and trembling. Now he jerks them open with a squeak and sticks his head in." "Yes," spoke up another Christian, "I can hardly keep from defiling these shrines when I think how often I have bowed to them in foolish worship."

The missionary could bear testimony to the constant suppression that is necessary to keep the liberated slave from crashing a stone at the head of his old lord and master, the "Boss of the mountain."

A few years ago he was accosted by a crowd of angry men at the top of a pass and asked why two Christian women had put a match to their mountain shrine. The missionary told them that the two women they described were new believers and that he would reprove them for such a lawless act. Then he gave them a talk on the folly of worshipping God's petty enemies instead of worshipping Him who fed and clothed them.

It was probably not a result of that talk, but a church was soon after started in a village below the shrine, and now has an attendance of over one hundred, supports a day school of forty pupils and rings a seventy-inch bell that has scared away all the demons within three miles. Of the shrine nothing but a hollow in the grassy bank remains. "Where the spirit of the Lord is there is liberty."

2. RAIDING A DEVIL TREE.

One of my carriers was looking into a large hole in a tree by the roadside and found a store of offerings to the spirit of the tree. He brought me a lead ten sen piece and a bundle of imitation money. It seems that the Koreans cheat even the demons of whom they stand in such fear—

no wonder they cheat the good-natured missionary.

There were also slips of paper with simply "Five dollars," "twenty dollars," "ten thousand dollars" written on them—probably promissory notes. There were also prayers some of which were that the petitioners might become invisible. It was at the time and place of the fight between the Japanese and Korean Insurgents and the prayers for invisibility may have been by the latter. Poor people, do they not need the light of the Gospel!

3. TO THE MOLES AND TO THE BATS.

During a walk near a county seat I visited the Confucian temple and found it in a dirty state of decay; it was formerly one of the best buildings in that part of the country. In another walk we came across a temple built over a stone idol and called, "The place to ask blessings." The image was whitewashed and dressed in some seventeen suits of old cotton clothing of all colors, the gifts of the worshippers. Everything around was in ruin, the priestess had moved away and left her house to tumble down. Afterwards I was told that the image had been moved to another place because the missionaries, having built their houses below, had destroyed all the power of His honor.

Two nights later we slept in a Buddhist Monastery near the county seat. Everything there, too, was in a state of decay, and the two priests who were left were talking of giving up their priestly profession and of working for their livings. Shortly after I called at a monastery away back in the mountains. The priests said that the room in which we sat—twenty by forty—used to be too small to accommodate the priests, but that in the past few years so many had died or left the priesthood that only eight remained.

The shrines one used to see on all the passes and in the little groves by the roadside are fast disappearing, as no one tries to keep them up. Even the trees of the sacred groves are being sold off by the villagers.

The religions of the Far East are going. Unless something better speedily takes their place what indeed will be the results! Therein is the challenge to the Church of Christ.

REPORT OF KWANGJU STATION, FIRST QUARTER, 1918.

ELLA GRAHAM.

THIS quarter has been largely given over to Bible class work in the station. The first was that of one week within the local church, under the supervision of the native pastor, but the teaching was done largely by the missionaries. This meant forfeiture of holiday season for many of us, both men and women, for the time was December 27th-January 2d inclusive. January 3d the Annual Bible Institute for men began, and lasted one month. Fifty-seven were in attendance, fifty of whom took all the examinations (rigid examinations at that.) Prizes were offered to the three making the highest grades. The result was most gratifying, as the teachers report better work done this year than ever before. While there are only five grades taught, the fifth grade varies from year to year, until a ten years' course is completed and a diploma given. These institutes, of which we have one each, every year for men and women, constitute a very important part of our work, inasmuch as the crying need is for trained native workers.

Just after the institute closed some of the men joined with representatives of two other stations in an effort to keep "Jack

from becoming a dull boy." The preventive measure being a two days' hunt, which was pronounced by the participants quite a success. One of our evangelists took advantage of the time to work in a class of four days in a country church.

A little later began the general ten days' Spring Bible Class for men. This year combined with it was a series of revival services conducted by the blind preacher Pastor Kil, of Pyeng Yang. Though the schedule was most strenuous, consisting of before daylight prayer meetings, chapel service, four periods of study and evening service, the people were much interested, and we hope that each of the one hundred and ninety-eight students, as well as all the others who attended, carried away some helpful messages.

Statistics as to General Leaders' Conference, held on the last day of class, show quite an advanced step toward self-support. More than \$130 was contributed to missions and about \$480 to pastors' and helpers' salaries. Add to these the other causes, and we find the members give a far greater per cent of their income than the home church.

In one of the country villages a building has been secured for a church, and



Students studying to be Buddhist Priests.



One of the cliffs in "White Boulder Mountain." Buddhist Temple in the foreground.

will be organized into a regular meeting place, as soon as the necessary Government permission has been secured.

One of the country groups lost the leader recently by death. Among his last acts he called his family, including grown sons, to him, and begged them whatever else they did, to keep a firm hold on their faith to the end and meet him in heaven. His triumphant death has proven a great blessing to the whole church, as many have testified. Such experiences are what make glad the heart of the missionary.

The two lady evangelistic workers decided to join forces in one class each of ten days in their respective fields. The first was held early in January, under such difficulties as these—weather freezing, ground covered with a five or six-inch coat of snow, distance from Kwangju thirteen miles. Mode of travel, the two Bible women walked. Coolies carried the food, cots, etc. One lady was driven out in a cart to within two miles of destination, from which place, the road being impassable, she walked. The other lady tried to follow a little later on her horse, but the frozen snow was treacherous and the horse could not make any progress, so after trying to ride for nearly three miles, she gave it up and walked the remaining ten miles, leading the much afraid horse. Arriving

after dark thoroughly tired, she found her companion very sick from having inhaled the fumes of charcoal. A brazier of fresh live coals having been placed in her little close room to warm her upon arrival, so both retired without waiting for supper. Notwithstanding the inclemency of the weather, the class was well attended, and all had a good time together.

Following this, one of the ladies went to Kunsan, by mission appointment, to teach in the ten days' Bible class there, returning from there in time to take charge of one for women in Kwangju.

Two hundred women were enrolled in this class of five grades. Of these one hundred and five received promotion certificates. The spirit of the class was fine, and with a few exceptions they studied well. These annual assemblies mean to the Christian women among the village churches what annual meeting is to us, viz., that of being the one time of the year when they get to meet one another.

Upon the close of this class the two ladies went out to hold the second class of the united force. The weather was ideal and the attendance was fine, students coming in from several neighboring churches. One afternoon brought in two grandmothers from different directions. Their ages were seventy-three and eighty-one, respectively,

and each had walked a distance of six miles, the latter across high mountains. The roll-book showed that eight of the students were more than sixty years old, but they were zealous along all lines, in play as well as work, taking active parts in the daily calisthenics we give at recess, and in the potato races which came after the class closed. A small phonograph lent us by a friend proved to be quite an evangelistic agent, as the use of it for a while each afternoon brought many unbelievers together who would not have come other-

wise. After letting them listen for some time, special easy teaching was given them by the Bible woman.

Our station had the joy of welcoming back from America, toward the last of the quarter, the Bell and Talmage families. Also the extreme pleasure of extending the glad hand to a new evangelistic worker, Mr. Cumming, who came at the same time to take up work with us.

Other lines of activity such as school, medical, etc., are continuing along the usual lines, but no reports were given.

THE FURLOUGHED MISSIONARY.

BY MARY ELLIOT FITCH TOOKER, in *Woman's Work*.

Ah! the home land fields are bonny, and
the woodlands lush and green,
With the white birch and the fir-tree and
the elm—they call their queen.
I love them all and know not which one I
love the best,
For I'm at home on furlough and there's
home within my breast!

I've longed to see the straight pine on the
snowy mountain tops;
I've longed to see the canyon, with its red
and golden rocks:
But what I've wanted most of all was to
see my mother's face,
And to sit with her at table in my old ac-
customed place.

And when I go to God's house and sit among
the rest,
And sing, "My Country, 'Tis of Thee"—the
tides surge in my breast.
For there's not a flag beneath the skies so
glorious as our own;
There's not a country in the world like our
dear, sweet home.

Ah, the Chinese streets are dirty, and the
Chinese people queer;
But after all, they're just like us, and the
Master holds them dear.
You ask if I am going back to face the
guns again?
Like soldiers home on furlough, my only
thought is *when!*

I'm going back to the trenches to get an-
other shot.
I fight beside my Captain—if I fall it mat-
ters not.
So I'm going back to China, and over the
seas I'll fare,
*My home is in the homeland, but my heart's
out there.*

—*Missionary Review.*

The war casualties are beginning to come quite close home to us. Dr. Woodbridge, who is at home on furlough, has received a letter from his son John in France, stat-

ing that he was just recovering from a gas attack, and that his brother Woodrow had been wounded a second time.

YENCHENG STATION: AN AUTOBIOGRAPHY.

MRS. HUGH W. WHITE.

CHAPTER I.

PARENTAGE AND EARLY DAYS.

I WAS born of poor but honest parents, and am moreover the descendant of a long line of honest and honorable, but poor, Presbyterian forebears.

I cannot exactly recall the day of my birth, but it may be said that I came into existence as a station in March, 1912, under the care of my god-parents, the Whites. I have been told that I was more unwelcome than a daughter in a Chinese family to the people of Yencheng, but I am

gratified to say that upon acquaintance they found out I was not so bad after all, and I met with much kindness and a great deal of curiosity from them. Have I mentioned my twin brother, Funing? We are never quite certain which is which, or even which is the older. I think I am, but I must admit that my brother soon outgrew me in some ways. Still, we grew up in harmony and mutual love.

CHAPTER II.

BUSY DAYS.

My other god-parents, the Hancocks, came, I think, in the fall of 1912. Dr. Hardy had been with us some months, kindly filling a gap. The Malcolms came, too, and Miss Morton. Mr. Hancock opened a boys' school and Mrs. Hancock a girls' school. Miss Morton helped in both, and did a good work among the young women and girls of the city. Crowds flocked to the Sunday services and to the Whites' guest rooms. The doctors had many calls, both day and night, and the tiny dispen-

sary and hospital were taxed to their utmost capacity. Mr. White and Mr. Hancock divided the 'country field; each put in a number of workers, and my little brothers and sisters sprang into being with astonishing rapidity. Such a man as "that Hancock" for getting hold of workers I had never seen in my short existence!

And here and there, by ones and twos, in the city, in the outstations, and in the country, we began to gather converts into the church.

CHAPTER III.

THE INFANT YENCHENG IN SEARCH OF A DOCTOR.

The doctor I had counted on to get me started in life had to return to America before I fairly came into existence. God-father White was much concerned, and after many attempts succeeded in negotiating the loan of Dr. Hardy. He did fine work for me for a few months, and then I was rejoiced to have Dr. Malcolm, with his charming family. But, alas! I was too young to realize how uncertain things are in this changeable world, and I could not restrain my childish grief when I learned that they could only be with me for a year. They left, and then came dark days. Mrs. Hancock was not well, and could not stay so far in the interior, so she went to Soochow for the winter.

Imagine poor Mr. Hancock, trying to be in two places at once, and to keep up all his work, and the girls' school as well! Miss Morton had married and left us (I

have lived long enough to realize there is nothing strange in that), and the Whites were much of the time alone. First one, then another, of their children had an attack of fever, each lasting six weeks; no doctor, no nurse, no foreign friends, no *nothing*, until Mr. Hancock left his own wife sick in bed (with friends) and came back to help us! I should not say no *nothing*; we did have the prayers and faith of our Chinese Christians, and who can tell how far the lives of these children are due to their prayers!

Late in the spring Mrs. Hancock and her children returned to the station; but after barely three days she was put on a little boat and rushed (at the rate of about four miles an hour) to the nearest doctor (several days' journey), so ill that it was doubtful if she would reach there in time. Is it any wonder that I raised my in-

fant voice and howled aloud for a doctor? Or that it was made a matter of most earnest prayer?

That summer we again succeeded in borrowing a doctor—this time from the China Inland Mission. Dr. Hewett and his fam-

ily came to Yencheng in the fall of 1913, and after a year's experiment, he of me and I of him, the arrangement was made permanent, and continues, I am happy to say, until the present time, when I have just passed my sixth birthday.

CHAPTER IV.

A HAPPY SURPRISE.

Always read the Church papers. One day I was perusing one, and was electrified to see that the children were making *me* a present of their Foreign Mission Day offering that year! It was Christmas and birthday and Fourth of July rolled into one! Now, I would have a church! Now, I would have a hospital! Now, I would have good houses for my god-parents to live in, instead of cold, damp, draughty, hot, close Chinese houses! (Conundrum: What is it that can keep air out in the summer and let it in in the winter? Answer: A Chinese house.) I turned three double somersaults and swallowed myself in my excitement.

I didn't know then how long I would have to wait to use most of the money, or how exchange was going to go down, down, down, in the meantime, until a gold dollar is worth just a little more than half as much as it was then. But dear Uncle Ches and Uncle Egbert and Coz. Ed. were trying to do their best for me, I know, and we have gotten two foreign houses and a hospital now.

I can't help wishing we had a church! But maybe some of these days, when Woodrow Wilson has finished with the Kaiser, exchange may go up again.

CHAPTER V.

ANOTHER HAPPY SURPRISE.

Did I tell you what a great man "that Hancock" is? One day he said, "Let's invite Smith of Changchow to come here whenever he gets tired of Changchow." "All right," I said, and then forgot all about it. But, bless your soul, it wasn't long before Smith, or the mission, or some of the powers that be, did arrange for him to leave Changchow and make his home with me!

Make a home, do I say? How can a man make a home? So he brought along, as home-maker, etc., etc., etc., Mrs. Smith, formerly Miss Millie Beard, of Soochow. That was a happy day for me! The Whites went home on furlough, and as soon as

they came back the Hancocks went. The Smiths took hold of the schools and of half the country work, and are making a great success.

Moreover, they have recently added to the family. Miss Marie Terrel Smith, who unites in her small person the best qualities of both father and mother. Then the Hewetts, not to be outdone, or rather, determined to outdo the Smiths in the eyes of the Chinese, added Master Horace Melvin Hewett to my number.

As a lady of the China Inland Mission once said, after long asking in vain for more workers at a remote station, "I'm growing me own."

CHAPTER VI.

RESULTS UP TO DATE.

You can't expect a child six years old to be very good at figures, but I've heard God-father White say that we have three organized churches now, and another just ready to be organized. Three of these churches have over a hundred members and the fourth well on towards a hundred.

Two of the most forward stations in God-father Smith's field have been turned over to Tai Chow, but scattered all over the field are little places with groups of a few Christians, and every time they come in from trips they tell about twenty, or forty, or sixty inquirers examined, and perhaps ten or fifteen received.

I ought to be good at arithmetic. I've heard so many "problems" discussed! I've

learned one thing, and that is that a "problem" is something that can be solved. I used to think there was a mistake in the book, or the answer was wrong, or something.

But whatever "X" may represent, the formula for solution is "P+p"—Prayer plus patience.

Remember that I am the baby of the mission, and I like a little petting and cuddling. I don't think I am spoiled; my parents don't believe in spoiling children. I don't want to be spoiled. I want to grow up to be a big man, like my brothers, H. C. F., T. K. P., and the rest of them. So remember to pray for me.

Yencheng, China, May 3, 1918.

SENIOR FOREIGN MISSIONARY PROGRAM FOR NOVEMBER, 1918.

Arranged by Miss Margaret McNeilly.

Topic—Brazil.

Hymn—We Praise Thee, O God.

Scripture Reading—Psalm 136.

Prayer of Thanksgiving.

Roll Call—Answer with a cause for thanksgiving in our mission work.

Minutes.

Business.

Offering.

Hymn—Selected.

Reading—The Furloughed Missionary.

Quiz—Do You Know?

Solo—Selected.

Topical—Monthly Topic:

Catholicism in Brazil and Buddhism in China.

The Bible in Brazil.

Sowing and Reaping in East Brazil.

Hymn—Hark, Ten Thousand Harps and Voices.

Chain of Prayer, closing with the 67th Psalm, repeated in concert.

SUGGESTIONS.

Cut the Monthly Topic and give the outstanding facts.

Let two women take the article, "Catholicism in Brazil and Buddhism in China," the one presenting Catholicism, the other Buddhism.

From the current issue of The Survey get items for roll call.

Pray earnestly for the needs of our Brazil field.

DO YOU KNOW.

1. How many people we are responsible for in North Brazil?

2. What splendid contribution has been given for the Girls' School at Pernambuco?

3. What cheering news comes from the front in East Brazil?

4. What a Romanist editor has been invited to do by Protestant ministers?

5. In what respect Catholicism in Brazil is similar to Buddhism in China?

6. What wonderful opportunity for service has opened up in East Brazil in connection with the war?

7. What benevolent act did Ruy Barbosa, the Brazilian statesman, perform?

8. What two "heroes of the faith" did in Africa?

9. With what success do surgical operations in Africa meet, in spite of handicaps?

10. What a Chinese pastor calls "the twelve tribes of Israel"?

11. Where is the only Christian college in China? What are its aims and needs?

12. What special characteristic have the Koreans with regard to their land?

13. What methods of self-help are employed in the Christian schools of Chosen?

14. What experience two missionaries had in getting to an appointment?

15. What were the ages of some of the women who attended the annual Bible classes in Korea?

SUTSIEN ITEMS.

Mrs. B. C. PATTERSON.

IT has always seemed a pity to me that we so often wait for the obituaries of our friends to express our appreciation of them.

The Chinese have changed this order of things, and in their meeting this afternoon to bid the McCutchans God-speed and "bon voyage," they did not hesitate to eulogize them.

Every branch of the work in China has its difficulties, but running a school, especially a girls' school, is the most difficult of all. In a school there are three elements, the scholars, the servants, and the teachers, any one of which is sufficient to turn a person gray.

And I should add the disappointments, but we missionaries share about alike in these. Mr. and Mrs. McCutchan have done their work in a most painstaking and conscientious manner, and we hope all interested in Sutsien and the work here may

be able to meet them on this their well-earned furlough.

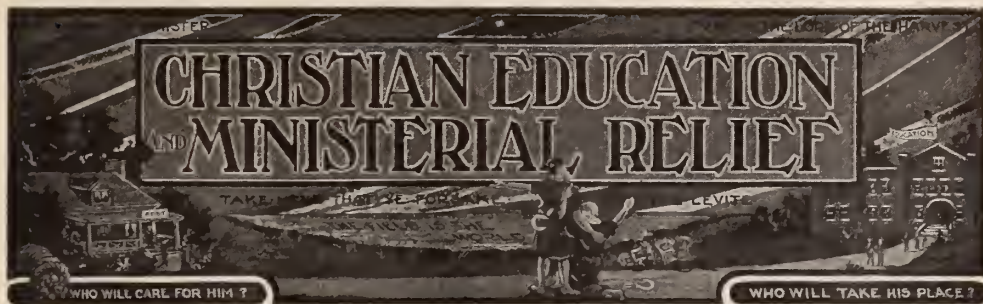
One of the teachers complimented Mr. McCutchan in seven different ways and closed with "one thing thou lackest," which I will leave for himself to divulge and to supply.

The girls' school at its closing will give Miss McCutchan a special farewell. The two young lady teachers will sing in English that old love song, "How Can I Leave Thee?" which is not amusing to them, for although both are engaged, they know nothing of love songs or courtships.

Our new pastor, supported entirely by native Christians here, has entered upon his work with great enthusiasm, and his wife also visits the congregation.

Sutsien is a living testimony that "your labor is not in vain in the Lord."

Sutsien, China. June 18, 1918.



Address All Communications Relating to
this Department to
REV. HENRY H. SWEETS, D. D., SECRETARY,
122 FOURTH AVENUE, LOUISVILLE, KY.

Make All Remittances to
MR. JOHN STITES, TREASURER,
FIFTH AND MARKET STREETS, LOUISVILLE, KY.

"GOD'S SERVICE STAR."

THIS is the title of one of the most beautiful and attractive exercises for use at Christmas or other times that has ever been published.

It is issued by the Executive Committee of Christian Education and Ministerial Relief, Louisville, Ky.

It is based upon a story of the same title written by "Mildred Welch."

This exercise—for use in the Sunday school on the Sabbath, or at a joint service of the church and Sunday school, or for any evening during the week—will be furnished free of cost in sufficient quantity for any of the churches and Sunday schools of the Southern Presbyterian Church.

The appeal is not alone for money to be used in the education of ministers and missionaries of our Church and of the boys and girls who desire to prepare themselves for leadership in any of the vocations of life, and for the aged and enfeebled ministers and needy widows and orphans of deceased ministers of the Church, but it makes a strong appeal for the dedication of the lives of the boys and girls to the service of the Master.

Every one interested in supplying a

trained, Christian leadership for the present and the coming age should carefully examine this exercise, see that it is ordered for the use of the Church and Sunday school and that thorough preparation is made so that it may be a success.

The use of some exercises in the past has resulted in leading scores of the boys and girls of our Church to Christ and in helping hundreds of our youth to discover God's plan for their lives.

The General Assembly a year ago directed "that the Sabbath nearest to Christmas of each year be set apart as a day to be observed by our Sunday schools in the interest of Christian Education and Ministerial Relief," and last May the Assembly requested "that, so far as practicable, our committee's arrangement of the Christmas program be used in our Sabbath schools."

Sample copy of the exercise has been forwarded to all of the Sabbath school superintendents, who are earnestly urged to place them in the hands of live, consecrated teachers who will begin at once to prepare the school for this important meeting.

FIFTY DOLLARS IN PRIZES.

THROUGH the liberality of a friend the Executive Committee of Christian Education and Ministerial Relief is enabled to offer \$50 in prizes for programs prepared by members of the Southern Presbyterian Church on the work of the committee or on any one of its special departments.

The author of the best program submitted will receive \$20. The author of the program receiving the next highest award will receive \$15, the next \$10 and the next \$5.

All manuscripts must be in the hands of the committee by January 1, 1919. The

manuscript must be written on one side of the paper only—either with typewriter or in a clear legible hand.

Samples of programs and leaflet literature, that may be quoted or to which reference may be made in the program, will be furnished free of cost on application to the Secretary.

Here is a good opportunity not only to serve your Church and your Society, but to secure some "ready cash."

For further information address Secretary Henry H. Sweets, 122 South Fourth Avenue, Louisville, Ky.

A FLOWER GARDEN IN FLORIDA.

THE fragrance of a little flower-garden in Florida has been wafted by the spirit of love into the homes of many of God's choice servants who have given their lives in unselfish service in the ministry of our Church.

The following letter—and others during the summer bearing a similar message—came from Mr. George T. Estabrook, of Gainesville, Fla.:

"I am requested by Mrs. Estabrook to write you that she has a little flower-garden which she has been carefully cultivating and tending to make it bloom for the benefit of Ministerial Relief, and now has \$10 to send you—all taken in from the little garden. She desires your prayers for the success of the garden so she may have more to send from time to time. I am enclosing certified check for that amount which I trust will reach you promptly."

We asked permission to publish this letter,

and the following response was received:

"Replying to your kind letter of the 6th, Mrs. Estabrook wishes me to say that she has no objection to the letter being published in THE MISSIONARY SURVEY, if you think it will do any good. The effort put forth in growing a few flowers and selling them for the benefit of our dear, retired ministers who have labored all their lives that we might the more surely find the way seems such a little thing to do.

"In a little while these faithful and devoted workers will be taken home to live with God, and they will never know privation and want any more, but I feel that we will be most unworthy if we fail to provide for them while they are with us. It is our duty, and should be a pleasure, to contribute to their support, and I hope all will do so liberally."

A CHANCE TO SERVE.

BY MRS. R. C. BERNAU

YOU have just learned that one of your good neighbors across the street or around the corner is sick. He has lost his appetite. He is gloomy and discouraged.

What do you do? You take him a tray of something to eat, or you send him some flowers, the very choice of your garden. Does it not give you a great deal of pleasure to do this? Certainly it does, and you do not stop there; you tell other neighbors, and they, too, must do something for this sick one, though he has plenty of this world's goods.

Why do you do this? Oh, you love to see that face grow bright because of the little deeds of love that you can do. Why do you love to do these things? Because the little words stored away in your heart as a child has grown into a Christian life. We do not know now where all these things came from, nor from whom they came, but one thing is certain, we all carry little heart treasures. We may have forgotten the name and face of the one who spoke the words that pointed out the way of life to us.

The words that taught us to look to him in all our trials.

The words that taught us for his sake to love and serve our neighbors.

Now we are going to give you some blank pledges and some envelopes, and won't you let one of them be a tray?

Play that it is a real tray that you are sending, perhaps, to the very one who spoke some of these words of truth that has meant so much to you and to me.

Will you not play as you fill out the blanks that each letter as you write it is a lovely rose laid upon that tray? Or some newly made desert that you are sending? Not to the neighbor just across the street who has never known a real need, but to ninety-four dear old pastors of our Church who have past the average age of seventy-one years, and too feeble to work and too gloomy to plan because their human eyes cannot see over the wall of time that is just before their faces, and divides them from their Master's reward. Or to some of the lovely, needy widows and orphans of our ministers who have gone to Glory.

Now will you go to your Secretary of Christian Education and Ministerial Relief—for this is your work as well as hers—with these little blanks all filled out or with the envelopes filled, just as you carried the beautiful tray to your sick neighbor, and then tell others about it that they, too, may send a tray? For you all know that one tray sent to even the least of these is a tray sent to him.

Do you suppose we will ever have another such an opportunity to send trays?

Greensboro, N. C.

WHAT ABOUT THE OLD SOLDIERS?

BY MILDRED WELCH.

THERE were probably no Southern boys or girls old enough to read the papers and understand what was talked about in their homes, who did not feel their blood run warm and their hearts beat high in reading and hearing of the great Confederate Reunion in Richmond.

How they envied the boys and girls who were there, the great army of school children who cheered the gray-scarred veterans hobbling so painfully where once they marched so proudly and bravely, those boys and girls who broke into the dear old strains of "Dixie," as the wavering line of gray came in sight, with banners torn and stained and drooping.

It was not for the cadets from the military school, or the militia companies with new uniforms, flashing swords, floating colors and prancing horses; not for the Governor or the distinguished guests, that cheers broke out, that tears fell and sobs rose in the hearts of hundreds. It was for the old soldiers, growing fewer every year now, their hair white, their shoulders stooped, their footsteps feeble, that that shout went up from the hearts of the assembled thousands.

And what about our other veterans, the old ministers? There is nothing too great for us to do for the veterans of the Confederacy—what have we done for the old soldiers of God? They have fought for the

Church a long time, many of them for more than fifty years. They have worked and toiled and suffered for others. But now that the evening has come, when weary, broken in health, their strength gone, they can work and preach no longer, have we honored them as we have our veterans of the Civil War? No, we have left them to struggle for themselves with wives and little children to care for and only the thirty cents a day the Church could give them.

But we don't think the people knew about it, and we are *sure* the boys and girls did not know; for already since the Church has been trying to raise the Endowment Fund for the old ministers, the Secretary says more Sunday schools and Young People's Societies have sent in money for it than in all the years before put together, and that means *you*!

And now that we are in the home-run for the rest of \$1,000,000 for the Endowment Fund, we believe as soon as the boys and girls *know* about it they will go to work and they will not let their fathers and mothers forget it until the old veterans of the Cross are honored and taken care of as we honor and care for the old soldiers of the South.

Send your money (we are expecting it, you see) to Mr. John Stites, Treasurer, Fifth and Market Streets, Louisville, Ky.

THE STUDENT LOAN FUND.

OUR hearts have been greatly rejoiced at the receipt of a large number of Liberty Bonds to be included in the Student Loan Fund. The appeal of this fund to those who are students of the world's situation today is very great.

It is recognized by all the thoughtful leaders of Church and State that the greatest need of the present and the coming age is a trained, Christian leadership.

It is a fact that has been recognized for a long while that the most ambitious students frequently come from the homes of very small financial means. Loans of \$100 per year to the boys and girls of the Presbyterian Church of approved character and ability enable such youth to secure an education in our Presbyterian colleges.

This message has just come to us from one of our girls, who is now teaching a school in one of the needy sections of the

South after graduating from one of our colleges:

"I can never be able to express to you my gratitude for your kindness in assisting me to get an education. It is something that can never be taken from me. It has helped me to see life on a broader and higher plane and to recognize the things that are worth while and worth striving for."

The most gratifying feature of the fund is the promptness with which the money is being repaid after graduation. No more permanent or far-reaching investment of worldly treasure can be found than in the lives of these choice youth of our Church.

Many churches, societies, Bible classes, individuals and families are erecting Memorial Scholarship Funds of \$400 each in the Student Loan Fund. No better memorial than this can be found.

AN ADDRESS ON MINISTERIAL RELIEF.

BY MRS. J. E. RIORDAN.

IT has fallen to my lot to speak to you on the subject of Ministerial Relief, or the care of our aged ministers and the needy widows and orphans of our deceased ministers.

There has been much said of late of the falling off of candidates for the ministry. May not the failure of the Church to provide for their faithful servants in the ministry be in part, at least, an explanation? The prospect of an old age unprovided for is not attractive to young people, who as yet have not learned the full lesson of self-sacrifice.

Who are these for whom we plead? They are the Heroes of the Cross of Christ, who have spent their lives in the service of the Master, not counting the cost, and who at the end of their active ministry are without the means to provide for themselves or their families.

Many there are who have dared the rigor of the Arctics, have braved the dangers of the jungle, or the perils of the seas, in the interests of science, or the love of adventure, or in the eager search for wealth. But with how different a motive have our noble band of Christian workers, especially our home missionaries, met the difficulties and trials incident to their self-sacrificing work.

They, too, have endured the burning heat, and the bitter cold, the loneliness of the isolated life, not that they might win the applause of the multitude or gain wealth or fame, but that they might win souls for the Master and spread the knowledge of His word. Content if they have His approval, even though in their eyes the visible results are often small.

To these, our faithful workers, we owe much, and too we may feel that in contributing our means for their support and the carrying on of the work, we also will have a share in the joy of the "Harvest Home."

In every land acknowledgment is made of the deeds of valor, of scientific discovery, of noble achievement, by honorable mention, a tablet, a statue, or an honorary title. In our own land a yearly remembrance is made of the brave boys who fell in battle and their graves are strewn with flowers, and to those who still survive an ample pension is given to supply their needs.

Shall we do less for those who have battled bravely under the Standard of the Cross?

It has of late become a beautiful custom, where one has lost a friend or dear one, instead of erecting a costly monument, to give a memorial window, erect a chapel, or endow an institution. Would it not be a grand memorial to our devoted ministers if the Church of God were to provide an ample Endowment Fund for those who have passed the age of active service, and for the needs of their families?

Several such "memorial funds" are now held in the Endowment Fund of Ministerial Relief, which the General Assembly urges shall be made at least \$1,000,000 as soon as possible.

All honor to our faithful workers, and may we as a Church no longer lack in a practical acknowledgment of their ministry.

Colorado, Tex.

A SUCCESSFUL PLAN.

BY MRS. F. Y. LEGARE, SR.

THE question often came to our minds, how can we teach the children, as they grow in years, to realize their great responsibility to the dear, aged ministers of God?

In the Children's Missionary Society of John's Island and Wadmalaw church we have a birthday box, kept by the leader, apart from their mite box. The question came to us, why not dedicate this to these old ministers of God, thus linking the care of these dear faithful servants of our Church with their early years?

At each meeting the box is brought out,

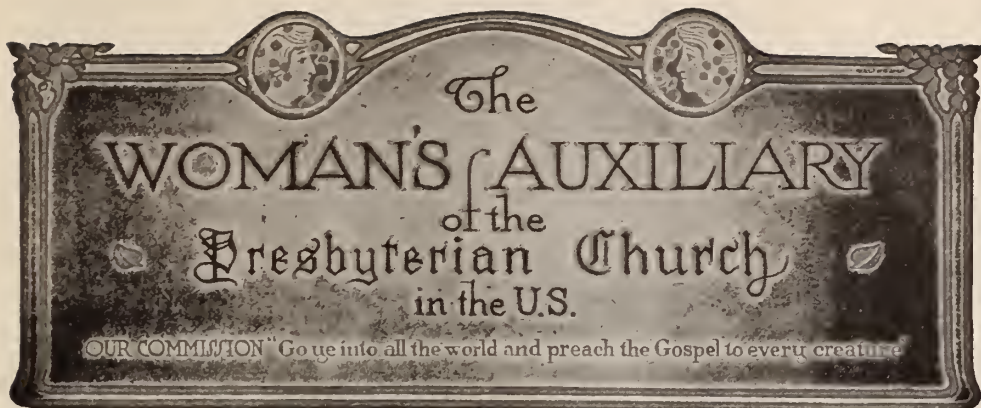
every child that has had a birthday since the last meeting drops in as many cents as it is years old—more if they want to—and is told what the gift is for.

The children are eager for it, and learn early to love to care for these aged ones.

The box is opened at the end of the year, kept separate from the rest, and sent to the Endowment Fund of Ministerial Relief.

Why not secure a birthday gift to these old servants of God from all the children of the Presbyterian Church in the South?

Mullet Hall, S. C.



MRS. W. C. WINSBOROUGH, SUPT. AND EDITOR, 520-21 DELMAR BUILDING,
Delmar Blvd. and Kings Highway, St. Louis, Mo.

"Render unto Caesar the things that are Caesar's and unto God the things that are God's."

INCREASING THE ATTENDANCE AT AUXILIARY MEETINGS.

AN extra conference hour had been called at Clayton Presbyterial to discuss the subject of "How to Increase the Attendance at Auxiliary Meetings." The president, Mrs. Lane, had asked for each to tell some methods that had proved successful, but no one seemed inclined to speak up; so she said, "Let us begin with you, Mrs. Slocum. Tell us what your auxiliary does to get people to attend it in Mouldville."

"Our auxiliary goes on the theory that if the women don't want to come, they don't have to. They are old enough to know their own minds. We pick out a hymn after we get there. The president leads half of the meeting, and does most of the talking every time. A few leaflets are read. We get into a general discussion with those around us. Sometimes the president has us close with the Lord's Prayer, and then go home."

"How many do you have at your meetings?" inquired Mrs. Armstrong.

"Oh, about six or seven—the president, secretary, treasurer, the pastor's wife, and two or three others."

"Business firms which want to die quickly and without effort ought to use your society as a model," giggled out Mrs. Slocum's niece, who was a member of a flourishing society in Richland.

Mrs. Lane urged that our Father's business be run according to the best business methods, adding: "Surely in your big city church, Mrs. Steyvesant, you have something more encouraging to tell us."

"I am afraid not, for our attendance is not any better in proportion to our membership than Mrs. Slocum's. Our women

do not come as they should. There are so many things to claim their time, as—the club work, the social functions, the home duties, and all the relief work of the war. Our women turn out in large numbers to the clubs, but they do not come to our auxiliary."

"Are your auxiliary meetings interesting?"

"No; I really dread going, and I would never feel like inviting visitors to attend, the meetings are such a bore."

"How about your club meetings?"

"Oh, they are splendid. I never saw such enthusiastic crowds. Those in charge of the club meetings never spare money, time or effort in trying to get up the best meetings possible. On all their trips they search for material. They buy pictures and music to illustrate their themes, and they get every one near them interested."

"That illustrates the words of our Master, 'for the children of this world are in their generation wiser than the children of light.' At least their methods contain many good points that our auxiliaries can well adopt." Mrs. Marston, I have heard your auxiliary is alive; you must tell us something that will help these women in building up their auxiliary attendance. Do not be afraid of going into too much detail. What is your average attendance and the membership of your church? Come up in front. You may have the rest of the hour."

"Sometimes we have one hundred and twenty-five present, but our average is about eighty-five. We have a membership of two hundred and fifty in the church of men, women and children. The first thing is to get a list of all who should belong to the

auxiliary, not only those who attend our church, but also others who might become interested. We have one hundred and seventy-five women on our list, including the aged, shut-ins and business women. We pray for all of these daily when mending, knitting or at housework. We pray especially that they may become interested in the Master's kingdom. We study their capabilities and talents carefully and divide the women into groups or committees. The executive committee is one of these groups. We meet the day after a regular meeting to plan the next one. Of course, at our first executive meeting of the year we post our leaders, subjects and dates for the year, on our bulletin boards. The committee is also urged to pray definitely for the next meeting, for the auxiliary and for all the women of the church, having as their motto, 'An Auxiliary of Prayer is an Auxiliary of Power.'

"The poster committee paints or prints notices illustrative of the subject, and put them on the bulletin boards in each vestibule of the church.

"The invitation committee is sometimes made up of the brides of the church, sometimes of 'teen age artists, sometimes of the older artists. They make invitations for each on my list. A few strokes of the paint brush are on the outside, the writing is on the inside, and the address is on the back.

"A group of girls with cars take them to the places where the boys with wheels fail to deliver them. These boys are told to come to the church door about refreshment time. We have to mail about four or five each month to those in very inaccessible places.

"The room committee sees that fires or fans are provided, according to the temperature, and that the janitor makes the room clean.

"The decoration committee provides the most appropriate decorations of the season. We have a list of our members who have potted plants which they are willing to lend.

"The chart and curio committee, under the direction of the leader, place the maps, charts and curios where she wishes them. The charts have been made by the different women of the church on all our different phases of our work. We keep all these, and our curios in our missionary museum room of our church. Besides the charts on the subject of the day, we put up three other charts at each meeting. 'Over the Top' attendance chart is one. This is fixed with an adjustable rod and white satin ribbon. One hundred is the top number. The secretary at the meeting counts the number from the rear of the room, then one of the pages, who goes up to and pulls the red ribbon to the equalling those present. She does

this while a prelude is being played to one of the songs. Another chart shows how many calls were made by the women in the interest of the church. We average about one hundred a month. Another chart shows the amount contributed in the auxiliary envelopes for each month.

"The ushers or pages are the brides. They look so adorable in their trousseau clothes. Sometimes our teen age girls are used.

"The orchestra is made up of 'teen age girls and a few older ones. They play before and after the meetings, and also accompany the hymns. We have a good chorus choir. The pianist is notified a week before the meeting by the leader which hymns and special music have been selected. These are practiced by the orchestra and choir.

"The hostesses are often the elders and deacons' wives, who welcome all the strangers and indifferent members.

"The auto committee is formed of those who go after many of the shut-ins and those who cannot come on account of the distance.

"The refreshment committee provides economical appropriate refreshments. On the day that the subject was Japan we witnessed some of the younger women sitting in their kimono on the floor at their tiny tea tables. They tried to eat with chopsticks the delicious creamed tuna fish over the steaming hot rice, and the tiny pieces of pickle. Wafers and tea completed this Japanese menu. We are now getting two hundred rough chopsticks whittled for our next time, so that all can have the fun of using them. But I mustn't tell you all our menus or I'll make your mouths water—especially our African one—the cocoanut wafers, stuffed dates and tropical salad.

"Another group pass refreshments. This is a good place to use new members, to make them feel at home.

"The leader for the day takes entire charge of the program with these admonitions from the executive committee: Make the program as strong and splendid as possible. Put on as many as you can for short parts. Have several longer parts, thus giving the audience something really worth while to carry home. Eliminate all papers. Have every one who takes part stand in front. Put on the program one or two numbers by children whose parents have never taken part in missionary meetings. Notify a dozen or more to respond to sentence prayers. Do not let your program be over an hour and a quarter long, even if you include a pageant in it.

"Most important of all, when the framework of the program is arranged and all parts assigned, pray day and night that God will cover it with power and will bless with the richest blessings all who come." With these words Mrs. Marsdon sat down.

"Whew! I couldn't do that much work," said Mrs. Slocum.

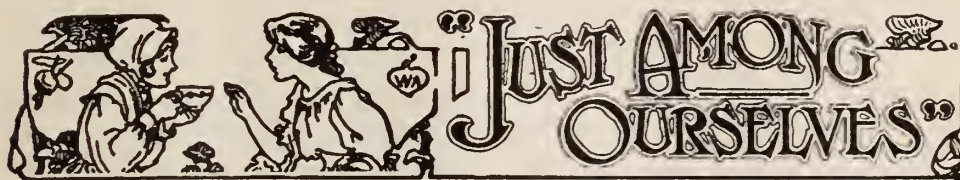
"It isn't what you do, it is what you get others to do, that counts," replied Mrs. Marston.

"Whatever is sown in prayer and hard

work will bring forth rich harvests of satisfactory results for the Master," added Mrs. Lane, as she came forward to close the conference.

MRS. R. S. SANDERS.

Thomasville, Ga.



THE NEW HOME OF THE AUXILIARY.

WE wish it were possible for every one of you to see our beautiful new offices in the Delmar Building, St. Louis. You would be proud of them! And because we are about five miles west of the older, dark smoky heart of the city, although the city stretches miles still west of us. We pay a very reasonable sum for these two large, bright, pleasant rooms in this new elegant office building on one of the busy corners of an outlying business section. The fine view from the windows looks westward over Forest Park, with the Jefferson Memorial in the foregrounds, the art gallery further on and Washington University in the distance. We are very near both of the Southern Presbyterian churches of the city and adjacent to the homes of most of the members.

The Auxiliary has received a most gratifying welcome to Missouri. Letters, telegrams and phone messages of greeting have come in abundance; a beautiful potted fern from the ladies of Central church reached the office before we did, and requests for talks, study classes, conferences, prayer services, etc., from our own and other denominations have of necessity been declined for the present.

The border States of our Church usually feel very far away from the great centres of the churches life, and they welcome the coming of any institution that seems likely to establish closer relations with the official life of the Church.

ST. LOUIS.

St. Louis is a great city, of nearly one million inhabitants. Southern in ancestry and tradition and conservative in taste, it is very beautiful in its civic growth. Magnificent parks and boulevards, the wonderful Shans Botanical gardens, stately private estates, and beautiful country and city homes make a really wonderful city.

There are two Southern Presbyterian Churches in St. Louis, Westminster church, one block from our office, recently completed, one of the most magnificent church buildings in the city or in our Southern Assembly. The building affords every convenience for the activities of its more than seven hundred members. Dr. John F. Cannon, known and honored throughout our Assembly, has been its loved pastor for years.

Central Presbyterian church is also not far away, with its attractive and commodious buildings, where the members carry on the splendidly progressive work of the congregation. Dr. McLeod, the pastor, came to this church not long since from our sister Church in the North, and by his un-



St. Louis Office of the Woman's Auxiliary, 520-521 Delmar Bldg. The Auxiliary Offices are on the top floor near the corner of the building.

tiring zeal and eloquent tongue has in this short time led the church forward to greater achievement than ever before.

St. Louis is the second greatest railroad center in the United States, and all parts of the South are easily accessible from there. Do not think of the office as far away, but know that a call of real need, a chance for worth-while service, will always meet a response from us.

MOVING THE OFFICE.

Did you ever "move?" If you are one of those fortunate individuals who has always lived in the same home, you'd better skip the following paragraphs, for you will not be able to appreciate them.

Those of you who have moved your family belongings from one house to another will understand something of what "moving" means; those who have changed their city estate will understand better the real meaning of the word, but only those who have moved not only home and family, but also a busy office with all its various machinery as well as its literature for five different departments of work, can begin to glimpse what a "move" *may really be*.

Had we been fortunate enough to bring our experienced office help with us from Atlanta the task would have been easier. But with only one person in the office who knew the difference between Synodical and a local society, the task has been a big one! It meant that one person must personally select every literature order sent out, as well as sort out and arrange every leaflet in logical order in the office. One large box of literature burst open en route and the broken packages of leaflets had been thrown back in the box in one conglomerate mixture! Two people worked all day to sort them out, for every one was precious in these days of expensive printing!

The new office help is intelligent and efficient, and will soon know all the "ins and outs" of the work.

Meantime the Tuscaloosa Conference for Colored Women came upon us just two weeks after we arrived in St. Louis, and as we write these words on the train speeding through Alabama on the way to the conference, we are wondering just how successfully the literature orders will be filled in our absence!

They will do their best, that we know, and if you will be patient a little while with possible errors, all will soon be going well again.

YEAR-BOOK LITERATURE.

The literature for the Year-Book programs always goes out from the Auxiliary office

before the 15th of the month *preceding* its use. If you have not received yours by that time or soon after, drop a card to us and we will forward the second package. Mail conditions are not normal these days. We can only mail the literature to you; we cannot insure its delivery. But we cheerfully send a second package if you request it.

A NEW PAGE IN THE SURVEY.

Our readers will enthusiastically welcome the new page, "Ammunition," which appeared for the first time in the October issue.

It will be edited each month by Miss Carrie Lee Campbell, which fact alone would insure its success, and we are confident it will be a most helpful and enjoyable department.

This new page is established at the suggestion of West Lexington Presbyterial, and is an object lesson as to the possibilities of helpful suggestions along constructive lines from our organizations.

TWO NEW LEAFLETS.

If you want to read two ideal missionary leaflets, just send for "Itinerating in Korea," by Mrs. M. L. Swinehart, and "Tex.-Mex.," by Dr. J. W. Skinner! Nothing stale or prosy here! You can just see the interior of that Korean house. Mrs. Swinehart tells about, and feel thankful you aren't there! And as for Tex.-Mex. Institute, if you ever doubted whether the right man was at the helm there, just read what Dr. Skinner says about it and your doubts will vanish. And further, if you know any one who is contemplating ever writing a missionary leaflet, do ask them to read these two leaflets, to smile over them, study them, pray over them, and then try to write as nearly like them as they can *with their limitations*! Just read them.

AN APOLOGY.

Speaking about leaflets—we want to apologize for omitting the name of the gifted author, Mrs. W. M. Fairley, from the interesting leaflet sent out with the October Lear-Book literature, "Taking the Gospel to the Lone Star State." Mrs. Fairley speaks with first-hand information on her subject, for she is the busy wife of a busy pastor in El Paso, Tex.

We must also acknowledge remissness in omitting the name of Mrs. B. R. Thornbury from the devotionals on Stewardship for October program. Although Mrs. Thornbury is living temporarily in New York, she is still giving us valuable educational help, and we hope soon to welcome her back to the South.

THE THIRD ANNUAL CONVENTION OF COLORED WOMEN AT TUSCALOOSA, ALA., SEPTEMBER 21-28.

IT was the last day of the Colored Women's Conference, and only the delegates from a distance were gathered together in a little experience meeting which always closes the conference. The delegates were replying to the question, "What has this conference meant to me?"

A delegate from Virginia was speaking, a woman of strong personality and kindly face, and one who is doing an outstanding work for the children of her race in that great State.

"The most helpful thing to me about this conference," she said, "is that it shows me that the white women care about what the colored women are doing. I never believed before that they did care. I never believed they thought anything about us!" Only those white women who were members of the faculty of the conference were present at this meeting and heard this statement, but I doubt if any of these will soon forget the pathos it contained, and, after all, perhaps this is one of the great results of this conference, that our colored sisters do find that the white women care about them, and are interested in their advancement and development.

The third conference met under trying conditions, owing to the increase in railroad rates, and a perceptible decrease in the attendance was noticeable. Only about fifty-four delegates were in attendance on the sessions at Stillman Institute, although there were several hundreds in attendance at the night meeting at Salem Church. The attendance, however, was far from discouraging, since the delegation was more representative than ever before, coming from twenty-five towns, in eleven different States. Not only so, but the character of the representatives themselves was of a higher order than before. For the most part, the delegates were women who are doing really helpful work for their race. There were seven ministers' wives, a superintendent of county schools, four community workers, two representatives of girls' schools, and quite a number of teachers.

The delegates listened carefully and drank in every word of the program, showing an eagerness to secure every possible benefit from the conference.

The Bible teacher was Mrs. Elizabeth Preston Allen, of Charlotte, N. C., and her lessons were the outstanding feature of the conference. No one who heard her simple, earnest, practical lessons on "Jesus' Teachings About Life" can doubt but that the

delegates went home strengthened and more enlightened regarding the possibilities of Christian living.

Mrs. W. E. Hinds, of Auburn, Ala., gave a series of most helpful and practical talks on "How We Can Co-operate With the Government in Winning the War." Mrs. Hinds is an experienced worker among the colored people, and thoroughly sympathetic with their problems, as well as a most gifted speaker and clear thinker.

Mrs. C. S. Shawhan, of Mobile, Ala., gave a most interesting and helpful lesson in parliamentary law, showing the delegates how to properly conduct a woman's meeting.

There were conferences each day on practical plans for community work, at which time the delegates interchanged plans of work which had proven successful, and discussed the various problems they were facing at home.

Each afternoon a normal sewing class was conducted by Miss Edith Gramig from our Colored Mission in Louisville. The delegates entered into the work of this class with enthusiasm, and many completed, during the week, the entire course of lessons, which would fit them to conduct a sewing school on their return home. Miss Gramig's patience and ability won her the affection of her class at the very beginning.

A trained nurse from Tuskegee gave three lectures and demonstrations on nursing, the care of the sick, and the care of children. These were invaluable to the community workers who were present, and to the many others among the delegates who are accustomed to doing charity work in homes where there is sickness.

Mrs. Booker Washington spent three days at the conference, and gave several very plain and practical talks to the delegates about the difficulties which colored people face in trying to better their condition.

There were also lessons each afternoon in conservation of food, given by a trained demonstrator from the county.

The night meetings were full of interest and instruction. Miss Emily Winn, of Korea, gave a delightful talk on that most interesting country, dressed in a full Korean costume, which excited many comments from the audience. One night was given up to the discussion of work in the training camps, while on another night Dr. John Little displayed to a large audience stereopticon pictures of the work among the colored people in Louisville. There was also on display in the church during the week

a really remarkable exhibition of handwork done by the children of the Louisville Mission.

The opening sermon was preached by the Rev. John Little on the lesson of "The Good Samaritan," and the many allusions to this sermon during the remainder of the week showed the deep impression it had made upon the delegates. Rev. R. K. Timmons, the new president of the Stillman Institute, preached an inspiring sermon Sunday night, and showed in every way his interest in the conference and his fitness for the new work he has undertaken. The closing sermon was preached by Rev. W. E. Young, the Assembly's evangelist to the colored people.

The expense of the program of this conference is financed entirely by individual gifts and by women's organizations of the

church. If it were only possible for them to attend a session of this conference, they would never doubt the splendid investment which has been made of the money. It is hoped that each year an increasing number of delegates will be sent by the women of our church to receive the benefit of this conference. If the delegate is selected with discretion, she will bring back many times the worth of the money it cost to send her, and surely we owe to these people who are pouring out their blood on the battlefields of France more help and more Christian charity than we have given to them in the past. They deeply appreciate any effort on our part to assist them. Let us show to these women that we are interested in them, that we desire their welfare, and that we, sincerely and in a Christian spirit, do want to help them.

"I'M A CHRISTIAN, SIR!"

AN INCIDENT IN A CHINESE CAMP IN FRANCE.

BY REV. J. MILLER GRAHAM, of Dundee.

I WAS endeavoring to arrange a united weekly service here in my area in France for the Chinese Christians. But this meant that I had to see no fewer than four commanding officers of the Labor Battalion, in order to secure for the men permission to leave their own compounds. I had received the cordial consent of three of them, but when I approached the fourth I was confronted by a somewhat different attitude.

"I don't think there are any Christians in this camp," said the C. O.

"Oh, yes, sir," I remarked, "I know of a few. But perhaps you have not looked for them as I have."

A young lieutenant standing by, who was appealed to on the point, replied with some heat that "he had no sympathy with Christianity; that, indeed, he was antagonistic to it."

"That, sir," I said, "is not the point. All I ask is that Chinese who are Christians be allowed to attend the weekly service I am arranging for them. You will, I trust, allow to others the liberty you seem to claim for yourself in such matters."

Addressing the lieutenant, the C. O. said: "Go with Mr. Miller Graham, and find out if there are any Christians in the camp. Ask the interpreter; if anyone knows, he will."

(Saluting) "Yes, sir."

So off we set in our search, the two of us.

He called for the Chinese interpreter. "Have we any Christians in camp, Mr. Wang?"

Clicking his heels and saluting, he said, with a radiant smile: "*I'm a Christian, sir!*"

If the lieutenant had been struck a blow in the face he could not have shown greater astonishment. He was completely taken aback. I did not myself know at the time that the interpreter was a Christian. It seemed like Providence taking the situation in hand, and, through the mouth of this Chinese Christian, administering to that officer a rebuke for his attitude to Christianity.

To cover his confusion, I inquired of the interpreter in Chinese how many Christians there were in the camp, and he informed me he knew of seven besides himself, but that there might be more.

"Why," said the lieutenant (rather crestfallen), as we walked back to the C. O., "that's the best man we have. We couldn't get on without him. He runs the camp."

"You will generally find that the case with the Chinese Christians," I remarked.

The following Sunday seven Christians, carrying their Bibles and hymn-books, headed by the interpreter (who had learned his English in a mission school), turned up at our service from that camp. Some forty of us all told sat down at the Lord's Table to Holy Communion.

A week later the C. O. himself asked me to form an officers' class in his camp for the study of Chinese—an invitation I was delighted to accept. On the lesson-night each week I have a standing invitation to dine at the officers' mess.—The Record (United Free Church of Scotland).



Conducted by MISS CARRIE LEE CAMPBELL, 306 W. Grace St., Richmond, Va.

7 *Nothing*: After Prayer, if *Tithing* should be adopted, the "Four Causes" would go forward with leaps.

Send for "A Catechism on Stewardship," and use parts of it as a part of your program; and have copies of "How to Tithe and Why" to be taken home, read and kept. These and others can be had for postage from Rev. R. L. Walkup, Montreat, N. C.

* * *

Holding the Ropes: By Belle M. Brain (\$1.00). This will save an anxious leader both brain and strain. She will find how to use prayer, Scripture and music in her devotionals; how to use a library; how to put Missions in Sunday School. There are suggestions as to Money, Things to Do—and other things.

Rich investment for a dollar.

Presbyterian Book House, Richmond, Va.

* * *

Brazil: For November you will need helps on Brazil. Write to The Pan-American Union, Washington, D. C., for leaflets, and see how glad they are to send you all you need. And be sure to ask about stereopticon views and a lecture therewith.

* * *

Brazil again: The Foreign Mission Committee at Nashville has a set of Questions and Answers (Free). This will make your program. Send for it.

* * *

Mothers in Council: By V. F. Penrose. A Missionary Play occupying about twenty minutes and given by eight girls. Heathen mothers talk with a missionary, who shows them Christ contrasted with their heathen gods. Five cents, from Foreign Missionary Rooms, Witherspoon Building, Philadelphia.

* * *

The Candy Baby: To interest your beginners and primaries in Sunday School in vital missionary giving, get acquainted with this live leaflet. And—

Is it Fair? This for the women before they begin their winter's bookkeeping; a spicy

thing to have read at a meeting.

Both of these are from the pen of Mrs. E. C. Cronk, and can be had (2 cents each) from our Woman's Auxiliary, Delmar Building, St. Louis, Mo.

* * *

List of Our Publications: The Secretary's "reference library." Write at once to Nashville for this. It costs nothing, and brings large returns.

* * *

FROM FAR JAPAN.

A NEW GUN.

For the Woman Behind the Gun.

In one dignified church which we know there is an attractive bulletin board (a replica of the hymn-board within) in the vestibule.

Where the numbers of hymns might rest, there the Secretary of Literature stands her leaflets concerning each "Cause" as its month arrives. At the top of the board the words: "Take One" stand out clearly; and after a church service the literature is generally all gone. *Just a Silent Appeal. Try It.*

Queries and Answers: Can you tell us of something that will hold the interest of girls from sixteen to twenty?—M. R.

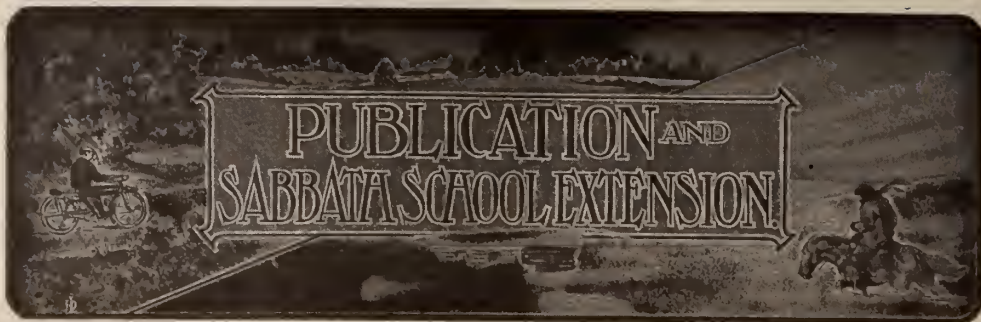
A missionary never fails to hold the girls. Try "Mothers in Council" (5 cents); or "Tired of Missions" (5 cents); or "A Call from Japan" (free), all from The Woman's Auxiliary, Delmar Building, St. Louis, Mo.

* * *

I want to become a real live Secretary of Literature; please tell me how.—J. T. S.

Write to The Woman's Auxiliary for your "duties"; watch this page for your privileges; send to our four Executive Committees for your helps; search all Church papers for ideas; scan your own field for opportunities; and, beyond all, ask the King for orders.

The Secretary
of Literature—
Her Mathematics
Add to leaflets:
More leaflets.
Multiply reading
of leaflets by
scattering more
leaflets.
Divide good read-
ing into small
portions.
Subtract not one
iota of ceaseless
work and prayer.



Branch Department at
Texarkana, Ark.-Tex.

PUBLISHING HOUSE,
6-S North Sixth Street, RICHMOND, VA.

WHAT A SUNDAY SCHOOL MIGHT DO FOR CHRISTMAS.

WADE C. SMITH.

THE first of November is not a day too early to begin planning for Christmas in the Sunday School. Nearly everybody recognizes the opportunity furnished by this glad season to advance the Sunday School's interests and make it more effective in promoting the growth of the kingdom. It also affords the Sunday School worker the most thoroughly enjoyable way to invest that holiday time, if its possibilities are accepted and undertaken in time and put forward with a definite aim and some method. Starting late and laying out twice as much as you can do satisfactorily will cripple your effort and kill the joy.

If your Sunday School intends to make something out of Christmas get the officers and teachers together and discuss the matter right away. Appoint a committee of three to bring in a report to a similar meeting within a week, recommending what shall be undertaken and offering suggestions as to how it shall be done. By that time plans should be mature enough to appoint sub-committees to handle the various phases of the preparations.

In most schools there is a division as to whether the Christmas festivities should be of a "Giving" or a "Receiving" character—"for others" or "for self." Both sides are right, and there is no reason why both should not be encouraged. As a rule, you will find the leaders of the elementary departments want a Christmas tree and a present on it for each of their little pupils, and perhaps for some older ones, too. Also, it will be noticed that the leaders of the higher departments think the spirit of sacrifice should be fostered at this time, and

that the school should devote its Christmas effort to an exercise of that spirit by making an offering of some kind "for others." That is unquestionably a good thing to do, too.

Still another element in the school will feel that the Christmas Event should be a social one—a time when all should get together for an evening and have a jolly good time.

There is no reason why there should be any conflict between these schemes. All three of them can be enjoyed by almost any Sunday School in the most successful and delightful way, if the officers and teachers will act together on the whole program, through a central committee, with sub-committees to specialize on each of the phases of the Christmas festival.

There may be a Christmas tree in the afternoon for the elementary grades; a Giving Service, or Expedition (day or night) for the whole school; and, finally, a grand Social Evening, in which not only the school, but the congregation also, may participate.

I do not know of a better way to set forth this "Triple Christmas Plan" than by reproducing here some extracts from *Progress*, the "official organ" of the Ginter Park Presbyterian Sunday School, because these accounts tell intimately what was done and the effect it produced on both givers and receivers. The illustrations and all are taken from this little Sunday School "pot boiler," which, by the way, was a great help in promoting the spirit of the enterprise and in conserving its results afterward. The mention of turkey as one of the concomitants in the "Giving" expedition need not terrify in this day of grace when turkeys

roost out of reach; some other less prohibitive feature can be substituted.

The article is reproduced with its local names and atmosphere, merely as an illustration of one plan for Christmas in the Sunday School. If the plan is not available to you in its entirety, other suggestions will likely be stirred up in your mind.

(From Progress for January.)

OUR TRIPLE CHRISTMAS FESTIVITIES.

Never has our Sunday School had such a fine Christmas as the one just passed. The Christmas Committee's plans were so large that they had to be divided into three separate events, each one distinct in character and calculated to produce greatest pleasure in its class.

First, on the afternoon of December 23d there was the Christmas tree in the chapel for the Primary and Beginners' departments, the latter including, of course, the



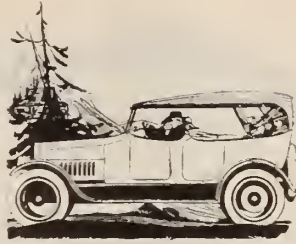
Cradle Roll. This event was in charge of Mrs. Lingle and Mrs. Robertson, and beautifully did these two "children's magicians" execute their plans. The tree, secured by Mr. Curry from Laurel, was a beauty, and the decorations and presents, illuminated by many colored electric lights, made it a dazzling centerpiece to a gay and happy throng of young folks. It was inspiring to watch the faces of the little people as they came in the chapel door and gasped "Oh!"

One particularly interesting feature at the Christmas tree was the presence of the Cradle Rollers. They were out in force—and did you ever see a finer bunch of babies? Wonderful! Santa Claus could not resist the temptation to hold them up high for all to see, as they came forward to receive their presents. How appropriate that a little baby should occupy the foreground at such a time as this—the commonly accepted anniversary of the most wonderful Babe of all ages.

Everybody received a pretty toy, and an orange.

But you will see some other echoes from the Christmas tree in the regular departmental reports in this issue.

The second event took place on Christmas eve-afternoon, and really it was the heart of our Christmas feast. About fifty duly elected representatives of the twenty-six classes in all departments assembled on the



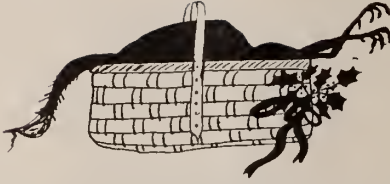
campus and embarked in ten automobiles, carrying fourteen baskets of Christmas presents and goodies to fourteen unfortunate homes in Fulton. Each basket contained a turkey, a bunch of celery, and a generous supply of fruits, nuts and candies. There was also a stocking for each child in the family, tagged with a Christmas card, bearing the name of the child, containing an appropriate present, toy, etc., and more nuts, raisins, apples and oranges.

It will be of interest to state that our fourteen families were selected after the most careful investigation. The committee was furnished with intimate details of their condition financially (which was zero), physically (which was poor—in some cases distressing sickness), and their homes (which were in most instances pitifully bare and destitute, cold and poverty-stricken). They had also the name, sex and age of each one of the fifty-nine children (including eight babies), making it possible to select the gifts intelligently.

Miss Mary Lancaster (who, by the way, was the originator of the idea) and Miss Katherine Rhoads composed the sub-committee who handled the basket feature, and they did their work well. On Thursday night they had the baskets and goods and toys at Dr. and Mrs. Lingle's home, where a corps of helpers under their direction classified and marked the presents, filled the bright red stockings and placed them in the new split baskets with the turkeys and other edibles. Thus they were all ready for the distributing party next day.

Before starting out in the automobiles, the crowd gathered in the chapel for instructions, where they were requested to





take careful note of all they saw in the homes of the families to be visited and make a written report upon returning. After a brief prayer by Superintendent Sanders, for God's blessing upon the expedition, the party filed out of the chapel, entered the automobiles with their baskets and sailed merrily out of the park upon their happy mission.

The expedition was a great success. Christmas goodies and Christmas joy was injected into a number of homes where absolutely no preparation had been made for the little ones—no stockings hung, no tree—no toys bought; and again the wonderful Star of Bethlehem sparkled like a jewel, sending its light into places that were dark and dreary and cheerless. In one home four of the children were sick, all penned up with parents and grandmother in one small room. Here the visitors were told that the baby was expected to die—though the little thing was able to clasp the rattle which bore the Christmas card with her name on it. There was such evident distress that the visitors stopped long enough to have a prayer with the family, and the parents were moved to tears of gratitude, while the children forgot their colds and coughs as they dug into their Christmas stockings.

In another column will be found a report

from Treasurer Kellogg on the way in which the various classes bore the expense of this enterprise, and *Progress* for February will contain some extracts from the reports made by the visitors, which will give another glimpse of the "Joy ride."

One, very happy feature of this scheme, and, indeed, the basis of its success, was the spontaneous way in which the school responded to it when first proposed. Though it meant some real self-denial in expense, in time and thought, in furnishing automobiles on Christmas Eve, when everybody needs their car the most, in separating from one's own special Christmas Eve activities—all these things were lost sight of in the impulse to fill up some empty places out of our fullness—and so God poured out His blessing on the whole proposition. Well, that's fine—now the next.

The last great day of the feast came on the Tuesday night after Christmas, when members of all departments, from Juniors up, gathered in the large hall of the public school building in a delightful (what would you call it? Must have a name, for they say we've got to have another just like it next year) Christmas social! Everybody had been notified to come in "a Christmas costume," and as nobody knew what that meant, the result was a heterogeneous conglomeration which would have taxed the imaginative powers of Dean Smith or Hans Andersen. The costumes were for the most part in bright colors, and some of them were beautiful, indeed—the latter referring to those worn by the girls and ladies, of course—and altogether the scene was one of brilliance and bewitching beauty. No detailed description of the costumes could possibly be presented in *Progress* for the lack of space.

Well, we had a "grand march" and it was a wonder. You folks who didn't come missed the event of the year in G. P. S. S. Social circles. Rev. Andrew R. Bird, of Washington, D. C., was there, and he said the capital city would have looked on with bulging eyes and gaping mouth—or words to that effect.

Then there was the presentation of the Carnegie medal by Dr. Lingle (on behalf of the Carnegie Hero Committee) to Sir Knight George Washington Dekay Kellogg for an act of heroism that stands out unique in the history of the Ginter Park community. Dr. Lingle's face fairly radiated with the brilliance of this incident, and he rose to the occasion in the very best of his superb style. You who were not there and yet who know Dr. Lingle can partly imagine how he did it—only partly, however. Sir Knight Kellogg was visibly overcome, and in true knightly and gallant style summoned his marching partner, Lady Bi-George



This is what would have happened in at least fifteen homes if it had not been our privilege to prevent it.

(Miss Rhoads) to his side to share the honor so wittily conferred and so daringly earned.

The program closed with the singing of "The Annual Sociable Song," carrying eleven verses and two choruses, to the tune of "Tipperary." Miss Katherine Rhoads and Miss Mary Porter sweetly sang some of the verses, the rest being executed (slow death) by the Marquis de Lafayette au regle, en casserole. The choruses were printed on a large blackboard, and the entire assemblage joined lustily in the singing of them.

By this time it was ten of the clock and ice cream and cake, en bloc, was served by tulips, alligators, Indians, walking Christmas trees and Charlie Chaplin.

Chairman Kellogg and his committee, who planned and carried out this triple

Christmas program, deserve high praise for their faithful and efficient work.

The committee in full consisted of Chairman D. K. Kellogg, Mrs. A. F. Robertson, Mrs. W. L. Lingle, Miss Mary Lancaster, Miss Katherine Rhoads and W. C. Smith. Mr. Sanders, Mr. and Mrs. L. R. Curry and others rendered valuable aid. Mrs. Simmons and Miss Brauer presided at the piano Tuesday night, and each handled a delicate and difficult task with consummate skill. Miss Brauer greatly assisting in the success of the "grand march" by her watchful co-operation with the leader, and Mrs. Simmons with her sympathetic accompaniment, covering up the slaughter work of the Marquis de Lafayette, au regle, en casserole.

But didn't we have a great Christmas? Say "yes"!



THE BIBLE A PIONEER

A RECENT press dispatch from Washington, signed by William G. Shepherd, makes the following remarkable statements:

Bibles, not bullets, whipped Bulgaria. It is not a war correspondent's job to investigate and praise or criticize missionaries and their work abroad, but if I tell the truth, as I have seen it first hand in the Balkans and the Levant, I am forced to say that Bulgaria is an American-made nation and that through missionary influence in the Levant the Bulgarians are lovers of America.

In Sofia, Dr. Clark's aged father, almost ninety, who has passed nearly seventy years in the American mission schools in Bulgaria, was one of the most notable and influential personages in the Bulgarian capital. It was estimated that 40,000 Bulgarian youths had passed through his schools and into the public and business life of Bulgaria. Americans like Charles R. Crane and others have put tremendous sums into missionary work in this part of the world.

Most of it has centered about the Robert's College at Constantinople. With the Bible as a basis of work, because it was in this part of the world that St. Paul did his most vigorous work, the American missionaries taught farming, shoemaking, mechanics, carpentering and many other practical things that might serve to make life

more comfortable for the Levantine and Balkan folks.

For almost a hundred years that part of Europe has been dotted at intervals with school buildings from which have floated the American flag. And in that flag the Bulgarians have never seen any evil or unkindness; only a desire to help them and the rest of the world along.

Into Bulgarian homes, for several decades, there has flowed a constant stream of wealth from America; money sent back to the home folks from youths who had gone to the great United States to share in its freedom and prosperity. The greatness and the glory of the United States have pulsed through millions of letters that have reached Bulgarian firesides from sons in America.

Bulgarian people venerate the United States and, as soon as the United States went into the war against Germany, the Bulgarian common folks realized that they were on the wrong side. From that time on the fate of King Ferdinand was sealed.

Ferdinand has put his son Boris on the throne. It is a wobbly seat. Bulgaria may be a republic before the world becomes settled again. And the American missionary schools will have played a tremendous part in Bulgaria's democratization when it comes about. President Wilson knew all these facts about Bulgaria when he refused to declare war on her.

Missionaries of the Presbyterian Church, U. S.

AFRICA-CONGO MISSION AFRICA.

[48]

Bulape, 1915.

Rev. and Mrs. H. M. Washburn.
Rev. and Mrs. R. F. Cleveland
Rev. and Mrs. C. T. Wharton

Luebo, 1891.

Rev. and Mrs. Motte Martin
*Dr. and Mrs. L. J. Coppedge
*Miss Maria Fearing (c)
Mr. and Mrs. T. J. Arnold, Jr.
Miss Elda M. Fair
Rev. and Mrs. T. C. Vinson
*Rev. S. H. Wilds
Dr. and Mrs. T. Th. Stixrud
Rev. and Mrs. A. C. McKinnon
†Mr. and Mrs. T. Daumery
Rev. and Mrs. J. W. Allen
Mr. B. M. Schlotter
Rev. and Mrs. W. F. McElroy
Mr. and Mrs. C. R. Stegall
Miss Mary E. Kirkland
Rev. and Mrs. J. H. Longenecker
Mrs. S. N. Edhegard
†Rev. S. N. Edhegard

Ibanche, 1897.

Rev. and Mrs. A. L. Edmiston

Mutoto, 1912.

Rev. and Mrs. Geo. T. McKee
*Rev. A. A. Rochester (c)
Rev. and Mrs. Plumer Smith
Dr. and Mrs. Robt. R. King
Rev. and Mrs. C. L. Crane

Lusambo, 1913.

Rev. and Mrs. R. D. Bedinger
Dr. and Mrs. E. R. Kellersberger
Mr. W. L. Hillhouse

E. BRAZIL MISSION.

[15]

Lavras, 1893.

Rev. and Mrs. S. R. Gammon
Miss Charlotte Kemper
*Rev. H. S. Allyn, M. D.
*Mrs. H. S. Allyn
Mr. and Mrs. C. C. Knight
Mr. and Mrs. B. H. Hunnicutt
*Mr. and Mrs. F. F. Baker
†Rev. A. S. Maxwell
Miss Genevieve Marchant

Plumby, 1896.

Mrs. Kate B. Cowan
Bom Successo.
Miss Ruth See
Mrs. D. G. Armstrong

W. BRAZIL MISSION.

[10]

Ytu, 1909.

Rev. Marion S. Huske

Braganca, 1907.

Rev. and Mrs. Gaston Boyle

Campinas, 1869.

Mrs. J. R. Smith
Rev. and Mrs. Jas. P. Smith

Itapetininga, 1912.

Descalvado, 1908.

Rev. and Mrs. Alva Hardie
Sao Sebastiao do Paraíso, 1917.

Rev. and Mrs. R. D. Daffin

N. BRAZIL MISSION

[13]

Garanhuns, 1895.

Rev. and Mrs. G. E. Henderlite
Rev. and Mrs. W. M. Thompson
Miss Eliza M. Reed

Pernambuco, 1873.

*Miss Margaret Douglas
Miss Edmonia R. Martin
Miss Leora James (Natal)
Miss R. Caroline Kilgore

Parahyba, 1917.

Rev. and Mrs. W. C. Porter

Canhotinho.

*Dr. G. W. Butler
*Mrs. G. W. Butler

MID CHINA MISSION

[76]

Hangchow, 1867.

Mrs. J. L. Stuart, Sr.
Miss E. B. French
*Miss Emma Boardman
Rev. and Mrs. Warren H. Stuart
Miss Annie R. V. Wilson
Rev. and Mrs. R. J. McMullen
Mr. and Mrs. J. M. Wilson
Miss Rebecca E. Wilson
Rev. G. W. Painter, Pulaski, Va.
Rev. and Mrs. J. M. Blain
Miss Nettie McMullen
Miss Sophie P. Graham
Miss Frances Stribling

Shanghai.

*Rev. and Mrs. S. I. Woodbridge
Rev. and Mrs. C. N. Caldwell
Miss Mildred Watkins

Kashing, 1895.

Rev. and Mrs. W. H. Hudson
*Dr. and Mrs. W. H. Venable
Miss Elizabeth Talbot
*Rev. and Mrs. Lowry Davis
*Miss Irene Hawkins
Miss Elizabeth Corriher
Miss Florence Nickles
Miss Sade A. Nesbit
†Mr. S. C. Farrior
Dr. and Mrs. F. R. Crawford
Rev. and Mrs. M. A. Hopkins
Rev. and Mrs. J. Y. McGinnis
Miss R. Elinore Lynch
Miss Kittie McMullen

Kiangyin, 1895.

Rev. and Mrs. L. I. Moffett
Rev. Lacy L. Little
Dr. and Mrs. Geo. C. Worth
Mr. and Mrs. Andrew Allison
Miss Rida Jouroman
Mrs. Anna McG. Sykes
Miss Ida M. Albaugh
Miss Carrie L. Moffett
Miss Venie J. Lee, M. D.
Miss Anna M. Sykes

Nanking.

Rev. and Mrs. J. L. Stuart
Dr. and Mrs. A. C. Hutcheson
Dr. and Mrs. R. T. Shields (Tsin-anfu)
Rev. and Mrs. P. F. Price

Soochow, 1872.

*Dr. and Mrs. J. R. Wilkinson
Miss Addie M. Sloan
Miss Gertrude Sloan
Mrs. M. P. McCormick
Rev. and Mrs. P. C. DuBose
*Mrs. R. A. Haden
Miss Irene McCain
Dr. and Mrs. M. P. Young
*Mrs. Nancy Smith Farmer
Rev. and Mrs. Henry L. Reaves
Miss Lois Young
Rev. and Mrs. H. Maxey Smith

N. KIANGSU MISSION

[76]

Chinkiang, 1883.

Rev. and Mrs. A. Sydenstricker
Rev. and Mrs. J. W. Paxton
Rev. and Mrs. D. W. Richardson
*Rev. and Mrs. J. C. Crenshaw

Taichow, 1908.

Rev. T. L. Harnsberger
Dr. and Mrs. Robt. B. Price
Rev. Chas. Ghiselin, Jr.

Hauchoufu, 1897.

Mrs. Mark B. Grier, M. D.
Dr. and Mrs. A. A. McFadyen
Rev. and Mrs. Geo. P. Stevens
Rev. and Mrs. F. A. Brown
Rev. and Mrs. O. V. Armstrong
Rev. and Mrs. Lewis H. Lancaster

Hwaianfu, 1904.

*Rev. and Mrs. H. M. Woods
*Miss Josephine Woods
Rev. and Mrs. O. F. Yates
*Miss Lillian C. Wells
*Miss Lily Woods
Rev. and Mrs. Jas. N. Montgomery

Yencheng, 1909.

Rev. and Mrs. H. W. White
*Rev. and Mrs. C. F. Hancock
Dr. and Mrs. J. W. Hewett
Rev. and Mrs. C. H. Smith

Sutsien, 1893.

Dr. and Mrs. J. W. Bradley
Rev. B. C. Patterson
Mrs. B. C. Patterson, M. D.
Rev. and Mrs. W. C. McLaughlin
Rev. and Mrs. W. F. Junkin
*Mr. H. W. McCutchan
*Miss Mada McCutchan
Miss M. M. Johnston
Miss B. McRobert

Tsing-kiang-pu, 1897.

Rev. and Mrs. J. R. Graham, Jr.
*Dr. and Mrs. James B. Woods
Rev. and Mrs. A. A. Talbot
Miss Jessie D. Hall
Miss Sallie M. Lacy
Miss Nellie Sprunt
Miss Agnes Woods
Dr. and Mrs. L. Nelson Bell
Rev. and Mrs. H. Kerr Taylor

Tonghai, 1908.

Rev. and Mrs. J. W. Vinson
L. S. Morgan, M. D.
Mrs. L. S. Morgan, M. D.
Rev. and Mrs. Thos. B. Grafton
Rev. and Mrs. A. D. Rice

CUBA MISSION

Cardenas, 1899.

*Miss M. E. Craig
Rev. and Mrs. R. L. Wharton
Miss Margaret M. Davis

Caibarien, 1891.

Miss Mary I. Alexander
†Miss Janie Evans Patterson
†Rev. H. B. Someillan

Placetas, 1909.

None.
Camajuani, 1910.
Miss Edith McC. Houston
†Rev. and Mrs. Ezequiel D. Torres

Sagua, 1914.

*Rev. and Mrs. Juan Orts y Gonssles
Rev. and Mrs. J. O. Shelby

JAPAN MISSION

[123]

Kobe, 1890.

Rev. and Mrs. S. P. Fulton
Rev. and Mrs. H. W. Myers
Rev. and Mrs. W. McS. Buchanan

Kochi, 1885.

Rev. and Mrs. W. B. McIlwaine
Rev. and Mrs. H. H. Munroe
Miss Estelle Lumpkin
Miss Annie H. Dowd

Nagoya, 1867.

Miss Leta C. Kirtland
Rev. and Mrs. K. E. McAllister
Rev. and Mrs. L. C. McC. Smythe
Miss Sarah G. Hansell

Gifu.

*Rev. and Mrs. W. C. Buchanan
Miss Elizabeth O. Buchanan

Susaki, 1898.

Rev. and Mrs. J. W. Moore
Rev. and Mrs. J. H. Brady

Takamatsu, 1898.

Rev. and Mrs. S. M. Erickson
Miss M. J. Atkinson
Rev. and Mrs. A. P. Hassell

Marugame, 1917.

Rev. and Mrs. J. W. Hassell
Tokushima, 1899.

Rev. and Mrs. C. A. Logan
Miss Lillian W. Curd
*Rev. and Mrs. H. C. Ostrom

Toyohashi, 1902.

Rev. and Mrs. C. K. Cummings
Okazaki, 1912.

*Miss Florence Patton
*Miss Annie V. Patton
Rev. and Mrs. C. Darby Fulton

CHOSEN MISSION.

[74]

Chunju, 1896.

Rev. and Mrs. L. B. Tate
Miss Mattie S. Tate
Rev. and Mrs. L. O. McCutchen
Rev. and Mrs. W. M. Clark
*Rev. and Mrs. W. D. Reynolds
*Miss Susanna A. Colton
*Rev. S. D. Winn
*Miss Emily Winn
*Miss E. E. Kestler
*Miss Lillian Austin
Mr. and Mrs. F. M. Eversole
Dr. and Mrs. M. O. Robertson
Miss Sadie Buckland

Kunsan, 1896.

Rev. and Mrs. Wm. F. Bull
Miss Julia Dysart
Dr. and Mrs. J. B. Patterson
Rev. John McEachern
Mr. Wm. A. Linton
Miss Elise J. Shepping (Seoul)
*Miss Lavalette Dupuy
Rev. and Mrs. W. B. Harrison
*Miss Lillie O. Lathrop
Rev. D. Jas. Cumming

Kwangju, 1898.

Rev. and Mrs. Eugene Bell
Rev. S. K. Dodson
Miss Mary Dodson
Mrs. C. C. Owen
*Rev. and Mrs. P. B. Hill
Miss Ella Graham
Dr. and Mrs. R. M. Wilson
*Miss Anna McQueen
Rev. and Mrs. J. V. N. Talmage
Rev. and Mrs. Robert Knox
*Mr. and Mrs. M. L. Swinehart
Miss Esther B. Matthews

Mokpo, 1898.

Rev. and Mrs. H. D. McCallie
Miss Julia Martin
Rev. and Mrs. J. S. Nisbet
*Miss Ada McMurphy
Dr. and Mrs. R. S. Leadingham
*Rev. and Mrs. L. T. Newland
Mr. and Mrs. Wm. P. Parker
Rev. and Mrs. P. S. Crane

Soonchun, 1913.

Rev. and Mrs. J. F. Preston
Rev. and Mrs. R. T. Coit
*Miss Meta L. Biggar
*Miss Anna L. Greer
Rev. and Mrs. J. C. Crane
Dr. and Mrs. J. McL. Rogers

MEXICO MISSION [11]**Linares, 1887.**

Rev. and Mrs. H. L. Ross
Matamoros, 1874.
Miss Alice J. McClelland
San Angel, D. F. Mexico
San Benito, Texas.

Miss Anne E. Dysart
Brownsville, Texas.

Rev. and Mrs. W. A. Rosa
Montemorelos, 1884.

Mr. and Mrs. R. C. Morrow
C. Victoria, 1880.

Miss E. V. Lee

Missions, 10.
Occupied Stations, 53
Missionaries, 372
Associate Workers, 11

*On furlough, or in United States.
Dates opposite names of stations indicate year stations were opened.
†Associate workers.
For postoffice address, etc., see page below.

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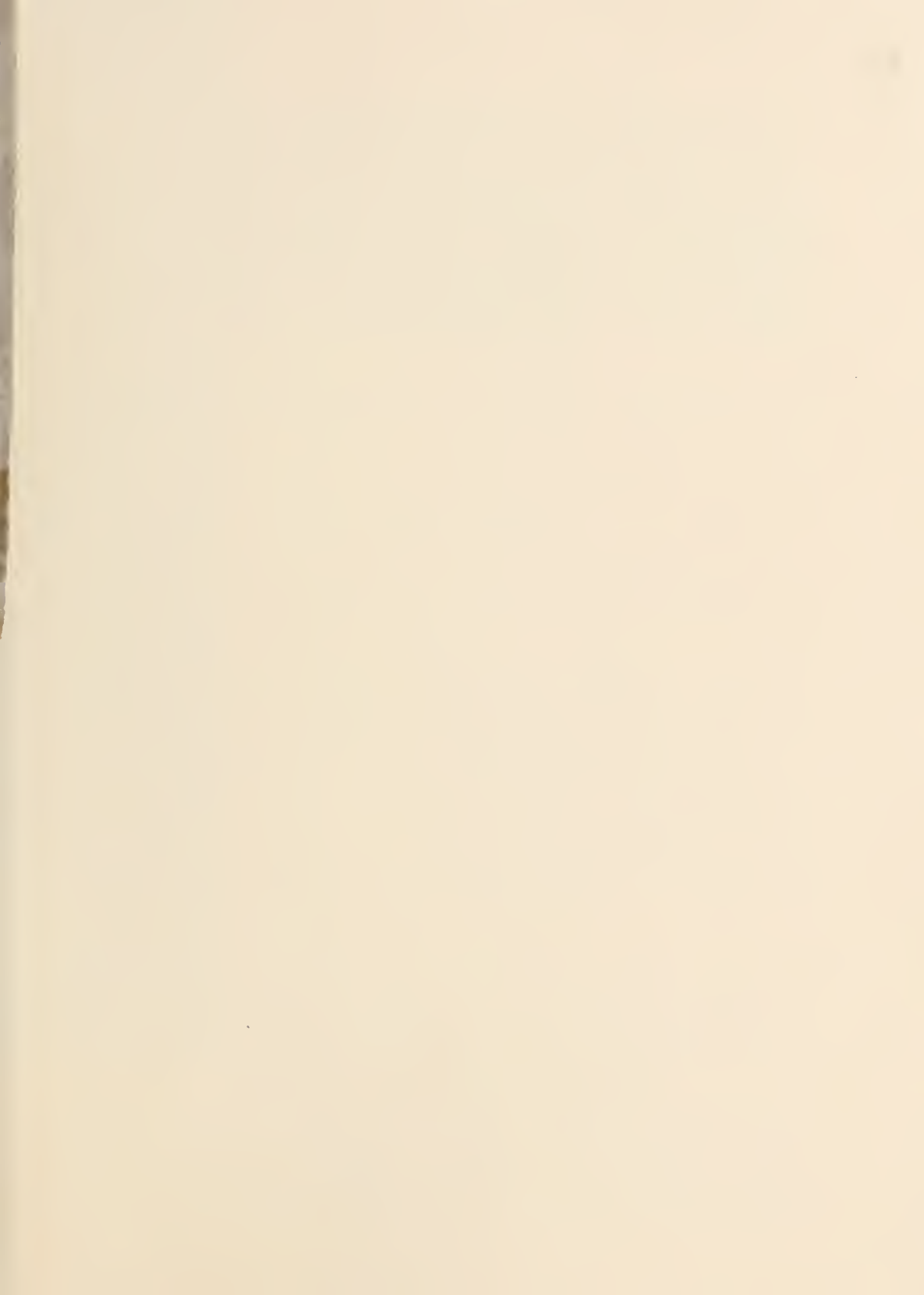
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